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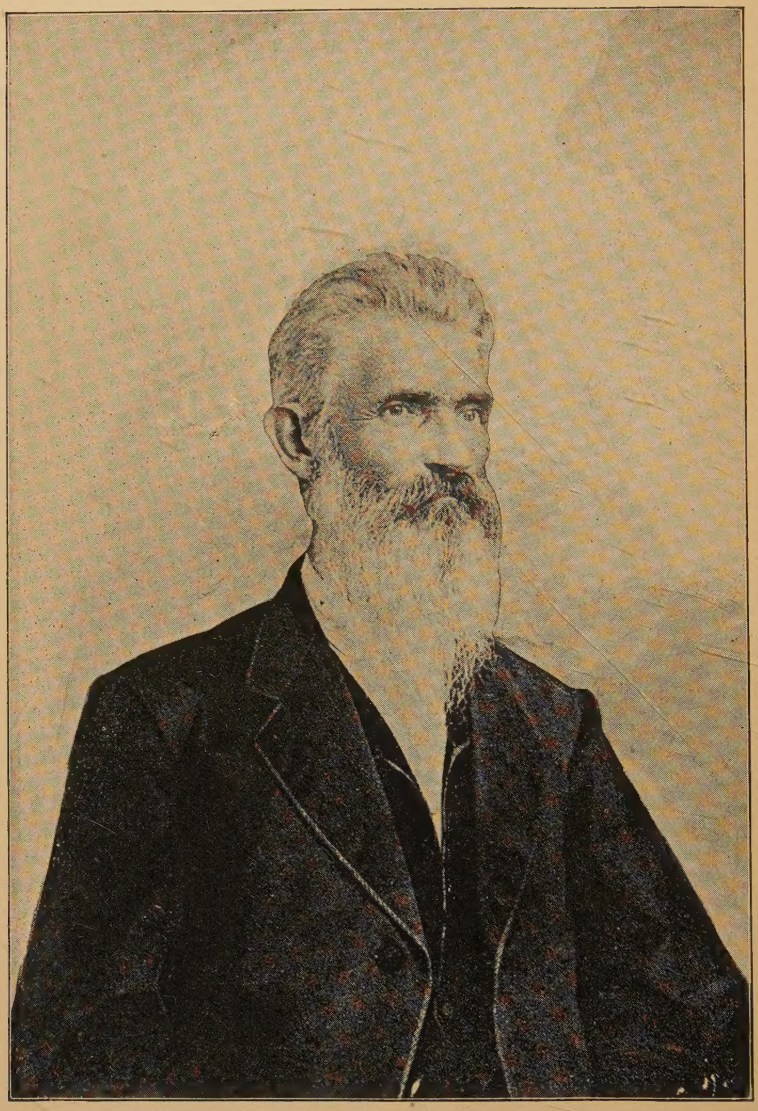

Yours Most Truly,
J. R. Collinsworth.

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(THE)

Pseudo Church Doctrines

OF

ANTI-PEDO-BAPTISTS

Defined and Refuted

In a Series of Lectures on the Organization, Identity and Perpetuity of God's Visible Church

ALSO SHOWING

Its Scriptural Membership and the Mode of Baptism

BY

REV. J. R. COLLINSWORTH

title
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REVISED EDITION.

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INTRODUCTION.

(To First Edition.)

When a new book makes its appearance, it is natural that we should desire to know something of the life and labors of its author, as well as the reasons leading to its publication.

We notice briefly the history of the late Rev. J. R. Collinsworth, of Hartsville, Tennessee, author of these Lectures. Both of his grandfathers were from England, and in an early day immigrated to the United States—settling in Eastern Tennessee. Mr. Collinsworth was born in Blount County, Tennessee, January 26, 1814. Soon after his birth he was baptized by Rev. James Ragan, a minister of the Methodist Church, whose name he bears. He requested that his name have a place in this book thus: "James Ragan Collinsworth." His parents both died when he was in his fifteenth year.

LITERARY TRAINING.

His academic course was taken at Fayetteville, Tennessee; his collegiate course, at La Grange, Alabama.

THEOLOGICAL TRAINING.

As to his methods of study in this department, or the time devoted to it, I know nothing. Be that as it may, however, he had few if any superiors in discerning and developing the true meaning of the Scriptures; especially along the line of the questions discussed in this volume.

RELIGIOUS HISTORY.

He was first a member of the Reform or Campbellite Church and was for twelve or fifteen years a minister of that communion. Though young, he soon became distinguished as a man of eminent ability in the pulpit,

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standing in the front rank among their strongest men. He finally, however, became skeptical as to the correctness of the system of doctrine he had been preaching. This state of mind continued to increase—finally causing him to desist from the ministry for two or three years, during which time he devoted himself to a critical examination of the evidences upon which the system he had advocated was founded, and he soon discovered that it contained many fundamental defects; as an honest man, he was constrained to renounce it. After examining the various systems of theology and church polity, he decided to unite with the Cumberland Presbyterian Church, and accordingly in September, 1858, he made formal application for membership in the Cumberland Presbyterian Congregation at Lewisburg, Tennessee, of which W. W. Hendrix, D. D., was then pastor. The Session being personally acquainted with him, he was *unanimously* received.

The publisher recently wrote to Mr. Collinsworth asking him to state what agencies or causes led him to make this change. He replied: "As to the change, I will say, in the name of God, nothing in all this wide world had anything to do in it but the ever-living WORD of the ever-living and eternal God. All things else were chaff. I can truly adopt the words of the apostle to the Gentiles: 'By the grace of God I am what I am.' God's blessed Word alone was 'the lamp to my feet and the light to my path.'"

In the month of October, 1858, he was received as a candidate for the ministry, under the care of the Elk Presbytery, and licensed to preach at the same meeting. Eighteen months later he was ordained to the whole work of the ministry in Shelbyville, Tennessee. In 1861 he was, by letter, received to membership in the Richland Presbytery. In 1862 he was admitted, by letter, to membership in the Lebanon Presbytery, where he remained until his death, which occurred at Hartsville, Tennessee, September 22, 1892.

HOW THE LECTURES ORIGINATED.

The causes giving rise to these Lectures are well expressed by Dr. W. W. Hendrix, as follows: "Brother Collinsworth was frequently asked for his reasons for making this change, which caused him to arrange the lectures which he delivered in so many places, at the earnest, yea, pressing solicitation of Pedo-baptists of all denominations. These lectures were simply overwhelming. Knowing, as he did, all the arguments and proofs of immersionists, he boldly entered the field of their arguments, and, like an avalanche, came down upon them with tremendous, crushing force. He was simply invincible. I have never heard his arguments equalled."

As Mr. Collinsworth devoted so much earnest labor in the investigation of these questions, in order to develop their true meaning, he might be justly styled a specialist in his knowledge of them. There has been an *urgent* and *pressing* demand for the publication of his Lectures for many years.

ADVANTAGES OF THIS BOOK.

It will be *eminently* helpful to Pedo-baptist ministers, *especially* those just entering upon the work. It contains a rich fund of argument and exposition of Scripture of rare value.

Our membership *need* to be impressed with the *importance* of a *clearer* understanding of our doctrinal peculiarities. This book is admirably adapted to supply this demand.

The most *faithful* and *earnest* members in the church are those who *know* and *believe* its doctrines. In order to know, they must have the means of instruction. An uninformed membership are an *easy* prey to the wily seductions of those who would lead them into error.

Mr. Collinsworth, as an orator and logician, stood abreast with the strongest men in this country, in church or state. He spoke with great ease and fluency. His artic-

ulation was almost perfect—every word being distinctly heard all over the vast audiences that eagerly gathered to hear him. His reasoning was of the most forcible and convincing character. His opponents often said: "That it was difficult to listen to his arguments and not be convinced that they were true, and the only way to resist his reasoning was not to hear him at all."

He engaged in a number of public debates, when the circumstances required it, but his most extensive labors were devoted to the delivery of his Lectures.

The popular method, for a quarter of a century or more, in discussing the mode of baptism, has been to appeal to the classic meaning of words, and not to their Hellenistic or New Testament *meaning*. The author takes the ground that the Word of God *alone* is the standard of truth. Hence he appeals to the inspired meaning of the Holy Scriptures to establish his views, rather than to the classic or heathen use of the Greek language,—thus making the Bible its own expositor.

While Mr. Collinsworth devoted his life largely to the study of these Lectures, which he delivered in answer to the *pressing* calls of the people in eight different States in this country, he also spent much time in the faithful preaching of the gospel, sometimes as pastor, sometimes as supply. I enjoyed a close and intimate personal acquaintance with the author for over twenty-two years. I always found him a warm-hearted and genial companion; a man of fine social make-up and a most interesting conversationalist. It caused me feelings of indescribable sadness to hear of his death. But he is no more! He has "fought a good fight, he has ished his course"—his work is done. May this book, h was the principal work of his life, be a great blessing the Church and the world.

J. W. MORROW, *Editor*.

tport, Mo., November 1, 1892.

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PREFACE TO REVISED EDITION.

THE first edition of two thousand copies being so rapidly exhausted, at once suggested the necessity for another issue. To supply the increasing demand the present edition is brought out.

As might be expected, misprints and typographical errors unavoidably crept into the first issue; to remove these defects from future editions the plates have been thoroughly revised and corrected. There has also been carefully prepared a first-class alphabetical index,—eminently suited to the necessities of the diligent student,—which will be found in the back of the book. In brief, neither expense nor labor has been spared to make the revised edition in every way possible an improvment over the first. We deem these improvements not only a necessity for the convenience and satisfaction of the reader, but also a just expression of our appreciation of the enthusiastic manner in which Collinsworth's Lectures have been received by the intelligent Bible-reading public wherever they have gone.

This enthusiastic reception is certainly very gratifying to the many thousands of the author's devoted friends who have so long and anxiously desired to see his Lectures published. The publisher gladly embraces this opportunity to thank most sincerely all who have in any way aided in the effort to bring out and circulate the book; especially the many able and prominent ministers of the various Pedo-baptist denominations for their kindly reviews and hearty commendations.

It is proper here to emphasize that to which the author so frequently calls attention; namely, the great importance of studying each lecture in connection with the others. The author has rendered this task comparatively easy by frequently repeating his main lines of argument. Nearly every argument is considered at some length in at least two different lectures, the object being to present additional reflections, or to present it in connection with some other thought, that their relation might readily appear. This method of presentation was a great virtue when the Lectures were

delivered before popular audiences. And it will also be quite serviceable to the general reader, as it keeps constantly before the mind the exact points under discussion, thus enabling him to comprehend the full force of the argument, never losing sight of the real points at issue.

Those who wish to study connectedly each line of argument, as well as the relation each sustains to the others, will find the index, in addition to its ordinary uses, of great service. Suppose, for illustration, the reader desires to trace the connection of the argument founded upon the Twelve Tribes. Under the head "Twelve Tribes" in the index he is referred to each lecture and page where anything is said upon that subject. So with all other lines of argument.

Hundreds of the intelligent readers of the book have expressed their high appreciation of its good results in their communities in removing difficulties from the minds of the people who had hitherto been unsettled in regard to the questions discussed.

It is an interesting fact that men of the legal profession are great admirers of these Lectures. They are captivated with the wonderful reasoning powers of the author, with his forcible and conclusive arguments, his resistless logic.

With the unqualified endorsement of so many of the most gifted and well-informed men of the land, we feel warranted in most heartily recommending this volume to the earnest student of Bible truth, believing it will be of great value to all who desire information upon the subjects treated.

One most excellent feature of the book is the clear discrimination between spiritual and formal religion. It shows most forcibly that spiritual religion is one thing and respectable church membership is a very differerent thing; that those who have the former are saved, while those who have only the latter are lost.

J. W. MORROW, *Publisher.*

Westport, Mo., January 1, 1894.

Collinsworth's Lectures.

LECTURE I.

It is due to myself, as well as to the cause I represent, to state that I have been unexpectedly called upon to deliver this course of lectures for publication.

That there are divisions in Christendom, no one will deny. Ignoring them will not correct them; passing them by unnoticed will never inform the public mind. Nothing short of a patient investigation will settle them.

We shall aim to make this course of lectures suited to the masses rather than to the metaphysician or theologian. The people cannot decide as to the correctness or incorrectness of these reflections, unless they are plain and practical—commending themselves to their common sense and good understanding. Certain points will necessarily come up, in the course of these investigations, that will demand classical examination. These we will treat as briefly as the nature of each case will permit.

Inasmuch as many of the church wrangles grow out of the differences existing between these two great religious parties, it is necessary here, to make a statement of the exact points of difference between the Pedo-baptists and the Anti-pedo-baptists.

The first statement I make is this: That Pedo-baptists are those who believe in the baptism of children. The Anti-pedo-baptists are those who do not so believe. It is not every one, however, that belongs to a Pedo-bap-

tist church who is a Pedo-baptist. It is not every one that has received baptism by this mode or that mode, who is a Pedo-baptist. There are some who, when the term Pedo-baptist is used, understand it to refer *always* to those who baptize by sprinkling or pouring. The term Pedo-baptist has no necessary reference to any mode of baptism. I hope you will give close attention to these statements that you may understand me as I understand myself.

Pedo-baptists, then, are those who believe in and practice infant baptism; and the Anti-pedo-baptists are those who do not believe in infant baptism.

From the foregoing, it is plain that whatever mode of baptism a people may believe in or receive, if they do not believe in the baptism of infants, they are not Pedo-baptists. Therefore, those who reject the baptism of infant children are Anti-pedo-baptists.

This lecture will be a statement of things to be constantly alluded to in the lectures to follow. In the entire series not one lecture will stand alone or have its full strength or light within itself, unaided by kindred lectures. Let us now notice other leading points of difference between the Pedo-baptists and the Anti-pedo-baptists:

1. The Pedo-baptists believe that God never had but one visible church in the world. They believe that He never will have but one. Further, they believe that visible church, since its organization in the family of Abraham, has never ceased to be the visible church of God; that it remains the same visible organization as it began, and, will remain the same in all coming time. The Anti-pedo-baptists do not believe this. Yet they admit that a visible church did exist in some form, and that it began its visible existence in that form in the family of Abraham. They believe that at the coming of Christ, or John the Baptist, or about that time, the old

Abrahamic organization ceased to exist, and that a new church or kingdom began to exist, that never existed before. That is the view of the Anti-pedo-baptists.

2. There is a second point of difference standing side by side with this, to-wit: If the Pedo-baptists are correct in regard to the continuance of the same visible church, if that old compact is perpetuated, then they are correct also in another point, which the Anti-pedo-baptists disbelieve, viz.: *infant membership.* It is taught in the Bible, beyond a doubt as we believe, that the same compact has continued to exist from Abraham to the present time. The Anti-pedo-baptists see this, and hence, all their opposition to the *continuation of the same church.* For, by *the universal consent* of *all* parties, infants were in that visible church with their parents, from the time of Abraham to the coming of Christ in the flesh. If the same church is perpetuated, it follows that the same membership is perpetuated. Unless it can be shown by divine authority, that the infant membership has been forbidden, there is no chance to escape this conclusion.

Since, it is the *visible* church that we are considering and not the *spiritual* or *invisible* church, I will now make a few remarks relative to the difference between them. By universal consent, church and kingdom are used in certain parts of the Scriptures as interchangeable terms; not always, but in certain instances of their use.

Unless, therefore, we classify the Scriptures, we shall make a wrong interpretation of them and speak to no good purpose. It is as necessary to classify the Scriptures to understand their true meaning, as it is to classify the parts of speech in the study of grammar. It is as necessary to classify the Scriptures in order to understand the different themes presented, as it is to classify the different rules in arithmetic in order to gain proficiency in mathematics. If a question in division is presented to a pupil and he resorts to the rules of multiplication,

he starts wrong, and will necessarily end wrong. If a noun is submitted to a pupil and he undertakes to parse it as a verb, he reaches no satisfactory result. If a pupil is asked a question in relation to geography, and he answers in the language of chemistry, no one understands him, neither does he understand himself. If I am asked a question concerning the visible kingdom and my answer has reference to the spiritual kingdom, I talk without meaning, and the questioner is not instructed. This illustrates the importance of classifying the Scriptures.

We will now present other illustrations, as we wish to be perfectly clear in the statement of our position; and the fact that so much division exists in Christendom, makes it all the more important that the church should be clearly and thoroughly informed upon these matters.

As to the visible and the invisible church, there is as much difference between them as there is between the body and the soul. Our visible being forms no part of the invisible church; and our invisible being forms no part of the visible church. At the moment of regeneration by the Holy Spirit, the spirit of man regenerated, passes into spiritual communion with God. Whether the body is connected with the visible church or not, is not absolutely essential to regeneration or connection with the invisible church. Thus it is, that many thousands of persons are now, and will be hereafter, in the spiritual or invisible church, who have never been, are not now, and likely never will be in the visible church. Again: There have been thousands in the visible church who were strangers to saving grace—thousands are there now who are strangers to saving grace, and it is likely that to the end of time, there will continue to be multitudes in the visible church who know not God in regeneration at all.

Then, being in the visible church is one thing, and being in the invisible church is a very different thing.

I will present a passage or two from the Scriptures that will illustrate this difference. Matthew xiii: 47-50:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

The reader's attention is called to the different senses in which the term "kingdom" is used in the Scriptures. It has three distinct meanings. I will refer to each one of them and then make the application. First, the *visible* kingdom; secondly, the *spiritual* kingdom, whose subjects are the regenerated; and thirdly, the kingdom of *glory*. It is with reference to the kingdom of glory that the Apostle Peter speaks in the following language, II Pet. i: 8-11:

For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

This Scripture has reference to the kingdom of the glorified. It is not the kingdom of which the Savior spake when He said it was like a net cast into the sea, gathering all kinds. This has reference to the visible church on earth. But the kingdom Nicodemus was urged to enter was the spiritual kingdom into which all the regenerate enter. Nicodemus was in one kingdom, but out of the other. He was born in the visible church, but not in the invisible church, and the Savior said to him:

Except a man be born again, he cannot see the kingdom of God. John iii. 3.

In the fifth verse, he says:

Except a man be born of water and of the spirit, he can not enter into the kingdom of God.

I will not stop now to explain what is meant by the water in this passage; suffice it to say, there is a birth of the spirit without which no one can enter into the invisible kingdom of heaven. This could not be the visible kingdom, for Nicodemus was in that, yet out of the other, into which no one can enter without regeneration or the new birth. If no one can enter into the spiritual kingdom but those who are born again, or from above; it was not the spiritual or invisible kingdom that the Savior spoke of as a net gathering all sorts into it; for the spiritual kingdom gathers but one kind. Nicodemus was neither in the spiritual kingdom, nor in the kingdom of glory. There is but one kingdom that gathers all sorts and that is the visible church. Now, the taking of all sorts into the net did not change them. Those that were unfit for use were unfit for use before they were taken into the net. Those that were fit for use, were fit before they were caught, and catching them did not make them fit They that were unfit were cast away; this can have no reference to the kingdom of final glory, for there, all are good; it cannot have reference to the spiritual kingdom, for only the regenerated make up its membership, and they are all good. Hence, this parable of the net can have reference to nothing but the visible church of God.

Past experience, and sad experience, has written it upon every discerning mind that the visible church is composed, of bad as well as of good persons. It is, therefore, plain that it is the visible church that was compared to a net cast into the sea. You perceive, then, that it is not getting people into the visible church that converts them. It is not the visible church that makes any one good; that it is not an introduction into the visible church that regenerates the soul. The adult, that is

not regenerated before he is introduced into the visible church, is introduced in an unrenewed state, and the church does not renew him. While the visible church is arranged for our visible being, the invisible or spiritual church, made up of all the regenerated, is arranged for regenerated spirits; and the visible body never becomes a part of the invisible church, nor does the regenerated spirit ever become a part of the visible church. Hence, it is obviously necessary to classify the Scriptures according to their meaning as they stand related to the three kingdoms.

I now state another important point of difference between the Pedo-baptists and the Anti-pedo-baptists. The Pedo-baptists believe that the church visible, organized in the family of Abraham, was not only made up of parents and children, or adults and infants, but that the same visible church has been perpetuated from age to age, and is *now* the true visible church. The Anti-pedo-baptists do not believe this. As before stated, they assume that the visible church now in the world, began to exist in the days of John the Baptist, or from the coming of Christ in the flesh; that it never existed before, and that this new visible church never did admit infants into it, as did the old church between Abraham and Christ, which they claim was abolished and superseded by the new. Now, both parties cannot be right; both parties cannot be correct. This is plain to every one. At this point, I wish to make a further classification of the Pedo-baptists and Anti-pedo-baptists, and then proceed to examine into the correctness or incorrectness of the two theories. The Pedo-baptists are the Roman Catholics, Episcopalians, Lutherans, Presbyterians and Methodists in all their branches, and all parties in Christendom who believe in the practice of infant baptism. These all stand classified together, not that we mean to say that the Presbyterians, Methodists, Lutherans or the Episcopalians

endorse or *believe* in all the corruptions and extravagant practices of the Roman Catholic Church. We most certainly disclaim any such thing. But on the simple question of infant church membership and infant baptism, they are one people. They all believe the Scriptures require that the infant offspring of the members of the visible church should be baptized.

On the opposite side of this question are the Anti-pedo-baptists, classified as follows: All the Baptist families, the Reformers or Campbellites, the Tunkers or Dunkards, and I will mention the Mormons also, not by way of reproach or remotely charging their corruptions upon those with whom they are here classed; but on the single point of opposition to infant church membership and infant baptism, they are one people, they all stand together as Anti-pedo-baptist people. If the Pedo-baptists are right as to the organization and perpetuity of the church, the Anti-pedo-baptists are wrong; or, if the Anti-pedo-baptists are right as to the character of the visible church and its organization, the Pedo-baptists are wrong. If the Bible sanctions one of these views, it does not sanction the other. It is impossible for it to sanction the belief and practice of both parties on this question.

It is sometimes said you can prove anything from the Bible. That the Pedo-baptists can prove their position, and the Anti-pedo-baptists can prove theirs, and so on. Such talk is a slander upon the Word of God. There is but one system taught in the Bible. It is a unit from beginning to end. God is not the author of different systems of theology. He is one God, author of one church, author of one system, and only one. I do not mean to say by this that any branch of Presbyterians, Methodists, Lutherans, Episcopalians or Catholics constitute that one church; but I mean to say, that all the branches of the Pedo-baptist family compose the *one* universal visible church of God. If then, God's visible church, as to its

character, is made up of parents and children, or adults and infants, then the visible church organization that will not have an infant membership in it, is not the visible church of God as revealed in the sacred Scriptures. Christians they may be, Christians thousands of them are, but there is a vast difference between being regenerated and being in the visible church ; and thousands are converted and are in the spiritual church who form no part of the visible church. God has a visible church or He has not. If He has, it is not ours, or of our choosing. If He has a church, it is the product of His own infinite mind. It is not the result of human choice. The existence of the visible church is the conception of the mind of God revealed to the world. Whatever that church is, it is but the reflection of God's infinite wisdom and goodness. He never left it for man to say who should form the membership of His church. That is not the choice of man, for God selects the membership Himself. He never left it to any man, or *body of men*, to say whether they would have their children in the church or not. If God's organization left them out, we dare not put them in ; and if God's organization puts them in, we dare not leave them out. Then does it not follow that the church that will not have them in, when God's choice placed them there, is by its own choice, outside of God's visible church? I have said Christians they may be. That is one thing and being in the visible church a very different thing.

Having made these remarks as wholly introductory, I come to the point in these investigations, which, of necessity, is an unpleasant one. I do not know that I am able to approach the question so as to make it as little unpleasant as may be. Some persons may be ready to ask:

Whence the necessity for these lectures? They seem to be the cause of offense. Is it not better to be without them, as un-

pleasantness is sure to follow? We have pleasant and peaceable relations toward each other, and these lectures tend to stir up strife.

To all such, let me put a question or two. Is the peace—good feeling—referred to, of an honorable character? Is it a quiet that reflects honor upon us? I ask the question, is it an honorable peace? Let us see. Are the Pedo-baptists acknowledged by the Anti-pedo-baptists, to be *visible* congregations in the visible kingdom of Christ? Are they acknowledged as a visible organization of people according to the Scriptures, having rights and privileges in the visible church of God? Never, no never!! These very kind Baptists and Reform brethren, for whom I entertain kindly feelings and respect as Christian people, tell us to our face that we are not in the visible church of God. Baptists and Reformers tell us this very freely. They tell us this, not only from the pulpits and in private conversations, but it is published in their books, papers and periodicals and sent flying forth on the wings of the wind to the four quarters of the globe, that the Pedo-baptists are not in the visible church of God at all.

The Reform brethren go beyond the Baptist brethren, for they not only unchurch us, but *unchristianize* us. Not only are we out of the visible church, but we are still in our sins—still unpardoned—still unsaved.

I wish now to examine some documents to show the necessity of these investigations, and before reading, I wish to make a remark or two. If we are correct as Pedo-baptist people, *God's honor*, *God's name*, *and God's righteousness* demand that we defend that cause. If we are incorrect in church organization, we are bound to dash it down, and disown it. We are recreant *to Christ, to God's church*, if we allow His church to suffer and do not defend it.

I now read from Thomas F. Curtis, a Baptist writer:

this book was published to the world in 1856, and has gone forth taking with it whatever influence its author had for good or evil. Mr. Curtis is speaking of the times and darkness of the times that existed prior to his day. He states that considerable improvements have been made in the religious world among the Pedo-baptist denominations, but the improvements were not the necessary offspring of their religion, their church organizations, their confessions of faith, or their discipline; but were *superinduced* by *Baptist influence.* These improvements, he says, were not the necessary, nor the actual results of the influence of Pedo-baptist views, but of *Baptist views.*

I read from page 64, of this book, entitled the "Progress of Baptist Principles," as follows:

> But, however simple, clear and natural all this may now appear, it was not so a hundred years ago. At that time, the Baptists stood alone, the only denomination in this country that made a credible profession of personal piety a prerequisite to their communion. It was then generally esteemed a Baptist peculiarity.

Here Mr. Curtis says that *the Baptists* stood *alone*, *the only* denomination in this country that made a *credible profession* of *personal piety*, *a prerequisite to their communion.* For what purpose was this statement made? Was it intended to build up the Pedo-baptists? Was it intended to give them *character* and *tone* as a people, to call the attention of the world to the Pedo-baptist churches for their good; or was it for their disparagement? Was Mr. Curtis *motiveless* and *purposeless* in making this statement? What did he mean by what he said? Does he not rob *all* the *denominations* in the land of the practice of requiring a profession of personal piety as a prerequisite to the communion, except *the Baptist denomination*? What did he mean by it? Can we respect ourselves and not reply to such misrepresentations? Pedo-baptist people, I ask you, I appeal to

you, can we respect ourselves and permit such books to be sent abroad through the land and not instruct the people, and not expose such incorrect and wrongful statements?

Further: On page 65 Mr. Curtis says:

A hundred years ago, except Whitefield discarded as a 'New-light,' there was scarcely an Evangelical preacher to be found in the Episcopal Church in this country, or one who considered anything more as necessary to regeneration, or to make a man a Christian, than the baptism of his infancy.

Think of that! That there was not an Evangelical minister, to say nothing about a church, except George Whitfield, discarded as a 'Newlight,' that made anything necessary to constitute one a child of God, or to regeneration, except the baptism of his infancy. What did he mean by that? He meant something by it. Was he purposeless in stating that Pedo-baptists taught that? Think you, he understood them by their books which you have read, to take the position that there is nothing essential to Christianity, or to regeneration, besides baptism? Where is the Pedo-baptist book that takes that position? Yet that is charged upon us by Mr. Curtis. But I read further from the same page.

It was not until within seventy years that the Methodists, now so efficient in evangelical labors, considered themselves other than a mere converted society in an unconverted church, from which they received the communion and with which they identified themselves. They have, therefore, not unnaturally borrowed many expressions and views from the Church of England. Even John Wesley tried hard to uphold its teachings on the subject of Baptismal Regeneration in language which no Methodist now teaches.

This author tells us that even John Wesley tried hard to uphold the doctrine of *Baptismal Regeneration*. Now, what did Mr. Curtis mean by that? Are we to presume that he was ignorant of what Wesley believed, of what Wesley taught? Are we to believe that a man who had sense enough to write this book was ignorant of

what Wesley taught? If so, it would have been better to have laid down his pen before he wrote the book. What shall I call it? Any thing short of a slander hovering over the ashes of Wesley and watching round the slumberer's bed? Will the Methodist friends say, hold on, do not set these matters right, do not correct these false statements? Why? Oh, it will stir up strife, we are at peace. Yes, but what sort of peace is it? The memory of that old servant of God has been aspersed by this living writer, who says he believed in nothing but *baptismal regeneration* and "tried hard" to keep it up. Is that kind of peace an honorable one?

I read now from page 66. He shows up the Presbyterians thus:

> Among the Presbyterians, it is just about a hundred years since Gilbert Tennent was founding Princeton Seminary to educate evangelical ministers. At that time, so far from conversion being esteemed necessary to full communion, it was a matter of formal discussion whether it was proper to require the credible profession of a change of heart in the ministry, and considered that it was not.

He tells us, it was made a matter of formal debate in the Presbyterian church, that speeches were made *pro* and *con* and what was the point of discussion? Whether our preachers should be converted or not! And Mr. Curtis says they decided that it was not required! Well, "like people, like priest."

Now, here is the ax laid at the very root of the Presbyterian tree. He says the Methodists did not believe in anything but *baptismal regeneration*, and that the Presbyterians did not require *conversion even of their ministers*. This book has been scattered all over the land with these blighting, destructive and withering slanders upon these people. Yet, we are told not to agitate these questions for fear of stirring up strife! Young people of different denominations have intermarried and we might disturb their relations; or, here is a man who keeps a store and

if he enters into these things he may not be able to sell his goods. "Let us have peace." What kind? With our preachers and churches misrepresented all over the land? Can we respect ourselves and let such things go unrebuked? Will an honorable, high-toned Pedo-baptist people require it? Will they? After making the statement that it was *formally decided* in the discussion that the *Presbyterians did not require conversion among* their *ministers*, he grants that some amendment has been made, not under Presbyterian influence, but *Baptist influence;* and then, on the same page, he crowns the climax by saying:

> Yet even now there is nothing in their confession of faith to prevent the reception of unconverted persons as communicants. The established church of Scotland, with a similar confession, does not require conversion.

Now, right in the face of that, I want to read you from the Presbyterian Confession of Faith. I have read where he says there is *nothing in the confession that requires conversion* in order to come to the communion table. I read from page 64 and when I read from this, I read virtually from our own—the Cumberland—from the same chapter and section. He says we do not require conversion. Let us see, chapter ix, section 4, it says:

> When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin and by his grace alone, enables him freely to will and to do that which is spiritually good.

Is there any thing plainer than that? *Conversion* is taught in the very book he says it is not taught in. See also Presbyterian Catechism, questions 96 and 97 and answers thereto as follows:

> Q. 96. What is the Lord's supper?
>
> A. The Lord's supper is a sacrament wherein by giving and receiving bread and wine, according to Christ's appointment, his

death is showed forth and the worthy receivers are, not after a corporal and carnal manner but by faith, made partakers of his body and blood with all his benefits to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Why then, should we hold still and not correct these things? Can we put up the pitiful cry of "peace" at such expense? Can we respect ourselves and do so? But again, I read from the Confession, page 71, chapter xi, section 11:

Faith thus receiving and resting on Christ and his righteousness is the alone instrument of justification.

Away goes the charge of baptismal regeneration and of not requiring the conversion of our ministers. That is in our Confession as well as in the Westminster Confession—that faith alone is the instrument of *justification*. There is no water in the case, there is no baptism in the case, but faith is alone the instrument of our justification. Yet, in the face of this, Mr. Curtis makes this statement. I will not read further from the Confession now. I read again from Curtis, still on the 66th page:

The change then, is one in the spirit of the people or the age, not in the constitution of their churches or the text of their laws; and at the time to which we refer, the Tennents were jeered at as 'Newlights' and mere enthusiasts.

I now read from another book entitled: *Theodosia Ernest*, a work sent forth by the American Baptist Publication Society, 530 Arch St., Philadelphia. It was first published at Nashville, by the Southern Baptist Publishing House. I have the first and last editions. It passed from the Southern to the American Baptist Society, and the whole society is accountable for the book

and endorse it. This book was written by Mr. Dayton, a brighter star than whom, perhaps, the Baptist church never had. Listen, will you, while he describes communicants of the Pedo-baptist church. He says :

You will see men who blaspheme their Maker on the way to church, go and partake of the Holy Supper. You will see them leave the church where they have so partaken, and openly resort to the ballroom, the horse race, the drinking saloon, the gambling house, the cock pit, and even to the very lowest and vilest haunts of dissipation. They are members of the church. They were made such at eight days old. When they could say the catechism they were confirmed, and informed, according to the directions of the Presbyterian Confession of Faith, that 'it is their duty and their privilege to come to the Lord's table.' *Theodosia, Vol.* 1, *p.* 307.

How is that? Why, horse-racers, chicken-fighters, drunkards and even men of the lowest haunts of dissipation are taught by the Presbyterian Confession of Faith, that it is their duty to come to the Lord's table. But we have peace! We have a lovely quiet, and you must not touch these things! If you do, it will stir up confusion and strife in the community. Let us have peace. But at what sacrifice? With your whole church denounced as not requiring conversion, even among your preachers; and the improvements alluded to only superinduced in the present times by Baptist influence, and nothing in your Confessions of Faith even now to prevent unconverted persons from coming to the Lord's Table? He tells you that according to the Presbyterian Confession of Faith, *drunkards*, *gamblers* and the *frequenters of the very lowest* and *vilest haunts* of *dissipation*, are *taught that it is their duty and their privilege to come to the Lord's Table!* But still we are told that we ought not to examine these things at all; but let them alone because we are at peace. I now read from page 308 of the same work.

To be baptized in infancy, and confirmed in childhood, are all that is needful to church membership. *That* faith required by the Gospel they laugh at.

What! "*That faith required by the Gospel they laugh at.*" But we have peace and quiet, all so nice. What high-toned, honorable Christians we are? Remember that the *drunkards*, *gamblers*, *chicken-fighters*, *horse-racers*, *thieves*, *etc.*, are *all alike* invited to the Lord's Table, and that there is *nothing* in the Presbyterian Confession of Faith to prevent it. But we have peace, and must keep still for fear of a fuss in the community. What is this book published to the world for? What was Mr. Dayton's purpose, and what the purpose of his church endorsers? To do the Presbyterians good? Was it because he loved them? What did he write that for? Are we guilty? Have our brethren been guilty?*

But I read again, beginning at the last sentence:—

That faith required by the Gospel they laugh at. They call those who profess to know anything about it in their own experience, deluded enthusiasts. They know no more of religion than its external ceremonies. They have the form of Godliness, but deny the power. Such was the Presbyterian Church to which Dr. Carson preached in the north of Ireland. Again, on the same page it is written—Everybody is recognized as a church member. Thieves, gamblers, drunkards and prostitutes are members of the church. There is no such thing as the world. The church has swallowed it up. It has taken all the infidelity, all the atheism, all the blasphemy, all the vice and all the depravity of the world into its own bosom. This is the natural and necessary result of receiving all infants as church members. The church has ceased to be the body of Christ, and has become a loathsome mass of hypocrisy and vice. There may be in it some few good and pious believers in Jesus.

However, Theodosia graciously thinks there *may* be *a few*, as shown in the following language.

There are in it many upright, honorable and moral citizens; but these as *church members*, are not at all to be distinguished from the basest profligates that issue forth from the reeking stews of infamy.

*Not only do the creeds of Protestant Pedo-baptists recognize only the regenerated as fit subjects for communion, as strictly as do Anti-pedo-baptist churches, but the lives of their church communicants may unhesitatingly challenge comparison. It is not to be pretended nor admitted, however, that church officers in any church do their full duty, nor that profession and practice on the part of Pedo-baptists or Anti-pedo-baptists are perfectly in accord.—*Ed.*

What's that? The *few good and pious believers, in the church,* '*are not at all as church members, to be distinguished from the basest profligates that issue forth from the reeking stews of infamy.*' But it is said we have nice quiet and peaceful relations with our Anti-pedo-baptist brethren, and we ought not to disturb them. Yet such vile productions as these are carried in our mail bags, over hills and hollows, on the rivers and railroads, to blight the Pedo-baptist cause. Can we respect ourselves and not expose these slanders? *Can we?*

I will read again from the same book page 309.—

They [*i. e.* the Pedo-baptist church members] have all alike been baptized in infancy and confirmed in childhood, without *any profession of conversion to God,* most of them denying the necessity of any such change, and all sit down alike to the same table of the Lord.

All who? The few good and pious believers in Jesus with the theives, gamblers, prostitutes and the basest profligates that issue forth from the reeking stews of infamy. All alike sit down to the Lord's Table in the Presbyterian Church.*

But you had better let these things alone. We have written our books to be read but *you* must not read them. *You* must not tell the community at large what we have in our books. If you do we will make you feel it. There are some Pedo-baptists who say, "O! don't; we are at peace, and it is so desirable." To these tenderfooted Pedo-baptists, I would say: If we are right as Pedo-baptist people, we are bound to maintain the right; if we are wrong let us see that we are wrong and renounce our errors. We are bound to do it.

Here is a book in circulation written by Robert Boyte C. Howell, D. D., of Nashville, Tenn., a Baptist minister of prominence in his church. I will read what he says:

*Presbyterians do not need to be told that there is no such rite known in any Presbyterian Church as confirmation; and that those baptized in infancy, are admitted to the Lord's Supper only on the personal profession of their faith and the assumption of the baptismal obligations taken for them by their pious parents.—*Ed.*

on communion. This book goes forth with the sanction of his church. Let us examine it. On page 205, he gives, as the view of the Catholics:

If any one shall say baptism is not necessary to salvation, *let him be accursed.* Sin, whether contracted by birth from our first parents, or committed ourselves, is, by the admirable virtue of this sacrament, remitted and pardoned. In baptism, not only are sins remitted, but also all the punishments of sins and wickedness are graciously pardoned of God. By virtue of this sacrament we are not only delivered from these evils, but also we are enriched with the best and most excellent endowments. For our souls are filled with divine grace, whereby being made just, and the children of God, we are trained up to be heirs of eternal salvation also. To this is added a most noble train of virtues, which together with grace are poured of God into the soul. By baptism we are joined and knit to Christ, as members to the head. By baptism, we are signed with a character which can never be blotted out of our soul. Besides the other things which we obtain by baptism, it opens to every one of us the gate of heaven, which before, through sin, was shut.

Now, Dr. Howell says, these are the doctrines of the Roman Catholics in relation to baptism and in their own words. He then proceeds to say:

The inquiry is now proper, Do the several prevailing protestant denominations of Pedo-baptists embrace this feature of popery? Do they teach that baptism is essential to regeneration to the forgiveness of sins, to admit us into covenant with God, to confer grace and to secure the salvation of sinners?

On page 206, this author says:

I find it useless to ask what individuals or masses of individuals believe or profess in the premises. Words are but air. He then says, we must go to their standards to find out what they do believe and says, that in the Prayer Book they teach this thing of baptismal regeneration and that the Episcopal minister prays this prayer, "Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succor, life of them that believe, and the resurrection of the dead; we call upon Thee for this infant, that he, coming to Thy Holy baptism, may receive *remission of his sins by spiritual regeneration.*

Now, we must note the language, that "he coming to Thy Holy baptism, may receive remission of his sins"

how? "By SPIRITUAL REGENERATION. *Not* by the water, but by "SPIRITUAL REGENERATION." Dr. Howell then passes on to the Lutherans and then to the Cumberland Presbyterians, giving them a side wipe and closes by saying on the 214th page:

These undisputed and indisputable facts show that the Presbyterian comes behind no other church in the tenacity with which she upholds and supports the doctrine of baptismal regeneration and salvation.

He tells us that the Presbyterian church, in all its branches, the Cumberland not left out, is behind *no other* church in the tenacity with which she *upholds* and *supports* the doctrine of *baptismal regeneration.* Then he passes on to the Reformers, and on page 220 classes them with the Methodists, Presbyterians, Lutherans, Episcopalians and Catholics as believers in nothing but baptismal regeneration. In a word this adult immersionist body is fraternally classed with the whole Pedo-baptist world. Why did Mr. Howell write and publish that book? Was it to promote christian unity and fraternity? I now read from another book written by the same author, entitled, *The Way of Salvation.* On pages 162 and 163, he says:

How is this consent given? In other words, what is the medium of pardon? Is it by *baptism alone?* Is it by *faith and baptism?* Is it by *faith alone?* These inquiries are unspeakably important, since a mistake on this point, will surely lead you away from the fountain of life and prove inevitably fatal to your best and most cherished hopes. Does *baptism alone* secure the pardon of sins? *Baptism alone!* Why ask the question? Who believes any such thing? If *no one,* it is very well. But what else can be the opinion of those who administer the rite to infants?

He asks what else? He asks:

What can be the meaning of those who administer baptism to infants if it is not that it alone secures the forgiveness of sins.

I read further:

In one quarter you are instructed that baptism is the regenerating act, and that by it you are "made a member of Christ, a child

of God, and an inheritor of the kingdom of heaven." In another, you are taught that by baptism you enter into the covenant of grace, of which that ordinance is the *sign* and *seal;* and that it not only holds forth and exhibits, but actually *confers* upon all those who worthily receive it, whether of age or infants, all the benefits of the death of Christ. All this we are taught by the standards, is done for an infant by its baptism. These denominations, therefore, believe, they must believe, that sins are pardoned, through the medium of *baptism alone*. So, their standards teach and they profess to believe them.

Now, I remark on this quotation that he says, "*our standards* teach baptismal regeneration. We must believe that; we could believe nothing else." And this inexcusable misrepresentation is sent flying forth on the wings of the wind.

I hold another book in my hand from which I read, it is entitled, *The Immersions of Pedo-baptists and Campbellites*, by A. C. Dayton, the author of *Theodosia Ernest.* It is published by the Southern Baptist Publishing House. In reading from these books, we are laying down the provoking causes that invite us to these investigations, to disabuse the public mind and defend ourselves. If this investigation, therefore, breaks the peace of the community those who write and circulate such books are responsible for it. I read from same book 212th page:

> What are the grounds on which we [Baptists] refuse to commune with Pedo-baptists and Campbellite churches at their table, and why is it we cannot invite them to commune at ours? Whatever answers we may give to their questions may be resolved into this one, viz: *We do not regard them as true and Scriptural churches of Jesus Christ.*

There it is, plain enough. That is the reason we cannot commune with them and do not invite them to commune with us. They are not *churches of Jesus Christ.* This author says further on page 213:

> If not His [Christ's] Churches, we, as His people, can have with them no church fellowship, we can give them no official countenance. We thus protest against their perversion of the Gospel.

Here, then, he says *we are not churches*, but *perverters of the church of Christ.* That is the light in which they regard all but themselves. Our church members are denounced as *thieves, gamblers* and *prostitutes* and as not being connected with the *church of Jesus Christ;* but you say: "don't read this to them." O, no! it might stir up unpleasant feelings. Can we afford to let such statements pass unnoticed?

If we are not churches of Jesus Christ whose churches are we? Well I will read you what they say. I have read you where it says we are not churches of Jesus Christ, in Baptist estimation. Now I will read you whose churches they say we are. On pages 140 and 141 of the same book you will find the following language:

When we say of Pedo-baptist Societies that their pedigree is false we promptly specify their origin. We show at once and by indisputable records, that they are the adulterous progeny of her, who in the Word, is called the MOTHER OF HARLOTS.

That's what they call us. We are not churches of Jesus Christ, but the bantlings of whoredom—*the adulterous progeny of her*, who in the Word, is called the MOTHER of HARLOTS. But we have such a peace and such a quiet. All the blighting words at their command are put in their books and sent out against us, all over the world; yet, we must hold our peace and not read these books, for fear of creating confusion and ill feeling. Now, must these things go without rebuke?

Here is another book which I would not introduce but for the fact that, it is in the land and under the sanction of the very kind, and fraternal Baptist brethern, and exerting its influence against us. It is entitled "Baptist Succession," by Rev. D. B. Ray, D. D. On page 296, it says:

The whole Sectarian World, which may be regarded as Christianized Paganism, now look upon the true Baptists in a similar

light as did the ancient Pagans upon the early Christians who refused all communion with them." And again on same page. "These denominations accuse us, as the Pagans did the early Christians, with refusing all communion with them."

Here it is: "The *whole Sectarian* world"—"These *denominations accuse us*, as the *Pagans did the early Christians. Presbyterians, Methodists, Lutherans, Episcopalians*, and all, are but "Christianized," or *Christened Pagans*, as much *opposed* to the "*True Baptists*," as the "*Ancient Pagans*," were "*to the early Christians.*" Still, we are admonished even by some who call themselves Pedo-baptists, not to open our mouths to rebuke such insults made upon the whole Pedo-baptist world. But again, on page 330, it says:

These Anti-Christs *went out;* but if the church had apostatized, then there would have been no going out. It has ever been the policy of Satan, in attempting to thwart the designs of Heaven, to institute a counterfeit to the various points of divine worship. When Jesus Christ ordained true Apostles, the Devil ordained false Apostles; when Jesus ordained true ministers, the Devil ordained his ministers, who transformed themselves into ministers of righteousness; when Jesus Christ established his ordinances, Satan also established counterfeit ordinances; when Jesus Christ established his Church, Satan proceeded to establish counterfeit Churches. And by this Satanic policy of counterfeiting, the Devil has done more to impede the cause of Christ than by any other means which he has ever invented. And in order to better open the way for every new invention in the way of church organization which he may wish to establish, he has induced the world to believe that the Church established by Christ has apostatized. And now we have hundreds of so-called churches in the world, claiming to be either the church, or branches of the church of Christ. Old papal Rome stands forth at the head of the list in all her pontifical pride, and claims to be the mother and mistress of all other churches; and around her are gathered her brood of mystic daughters, who are trying to pluck the laurels from the brow of their mother; and, at the same time, other newly-hatched ecclesiastical fledglings, are attempting to soar into the heavens to divide dignity and honors with their more ancient rivals.

Here we see that this book *emphatically says that all other than the Baptist are the Devil's Churches.* On page 331 it continues:

Every few years gives birth to some mighty intellectual giant whose powers are brought into requisition in attempting to purify some of the polluted streams of Popery, and thereby prepare a suitable river of salvation. They are trying to *reform*, either the old mother of abominations, or some one of her polluted daughters, in order to prepare a bride for Jesus Christ. If they were not wholly skeptical in regard to the perpetuity of the Kingdom of Christ, they would not dare to attempt the *reformation* of any part of Anti-Christ.

That is the light in which we are regarded. And yet we have read only a little of what might be read. We have quoted some of the books, and only a few, to lay down the provoking causes, that invite us to these investigations. In laying these authorized books before you, I have this remark to make. They show the light in which we are regarded, and why is this? Never—never, in all the annals of the Reform, (or Campbellite) Church can we find a book that says so many unkind and unchristian things as we find in these books of the Baptist brethren. Why should we be treated as heathens and held up to reproach? Does it not lead off more in the way of unbelievers, than would the kind treatment, due from one Christian people to another? And does not such a course tend more to make skeptics and infidels, than to make Christians? I tell you, *high toned, honorable citizens* do not write about each other in this style. They do not say these hard things about each other, and they are puzzled and astounded to see a church professing to be *the only church* of God, talking about other churches in this uncharitable way, yet professing to love Christ, professing to love God and their fellowmen. Because of the offensive and misleading tendency of these books surely no one, actuated by a sense of justice and fair dealing, can reasonably censure us for correcting such gross misrepresentations of our faith and practice.

It is not writing books, of which we complain; but the *spirit*, *manner* and *misleading* tendency of these books, to which we enter our protest

Suppose it should appear in the course of these investigations, by a just interpretation of the Scriptures, that the Baptists, Reformers and others are really not in the true visible church, we do not by that unchristianize them, for it is one thing to be a christian, and quite a different thing to be a visible church member. This distinction should not be overlooked. We read from the Bible that God's church is, by way of Covenant of His own choosing, made up of parents and children. If such is the character of God's visible church now existing in the world, are those church organizations, that will not admit an infant membership, to be accepted in whole, or in part, as the true visible church of God? The Baptists and Reformers, *declare*, that they *form* no *part* of the Abrahamic church. Then, if the Scriptures teach, that this church has been perpetuated, and is the true church of God now existing, is it not true, that the Baptists and Reformers, are outside of God's visible church, both by the teaching of the Bible, and their own DECLARATION?

A few further reflections: It is not difficult for us to see that when a Baptist minister or a Reform minister administers baptism by pouring or sprinkling, he thereby ceases to be a Baptist or Reform minister, and the church that recognizes such practice, ceases to be a Baptist or Reform Church. This is plain. It requires no effort on the part of Pedo-baptists to see that. But it is much harder for Pedo-baptists to see, that they can not live and bring into their ranks Baptist peculiarities. The very moment a Pedo-baptist Church endorses the peculiarities of the Baptist Church, it to that extent ceases to be a Pedo-baptist Church.

Who would call a church properly a Baptist Church,

that would accept infant members and baptize them? No one. Why? Because infant membership and infant baptism are Pedo-baptist peculiarities, and the moment a Baptist Church takes infants into it, that moment it ceases to be a Baptist Church, and everyone knows it. Now, Pedo-baptist ministers take persons into the church who do not believe in infant membership, and still it does not destroy it as a church. How is that? If God's covenant, or rather, if His visible church requires the children of church members to be in the church with them, they dare not leave them out. It is not left to their choice, God has chosen for us. He has organized and constituted the church Himself. Whatever membership He has given it, it must have, and the church that does not have such membership, is not God's church. You may think it a little arbitrary that you have no right to choose, but God left it not to the agency of man to say whether he would have a church in the world or not, or have a covenant with him or not. Not a word of it. The covenant was of God's own work. The *membership of the church was God's own choice, not man's.* As agents we can reject God's work and word, and we can deny God and Christ. We can deny adult membership as well as infant membership. God is the author of the church covenant, *not man;* God is the author of the organization of the church, *not man; God* is the author of the *adult* membership of the church, *not man; God* is the author of *infant* membership in the church, *not man.* To oppose the will of God is a sin, and he who opposes His will is a sinner. If God would have children in the church, we sin if we will not have them there. If God's Church requires it, opposition to it is sin.

Now, a few other thoughts relating to peculiarities before I close. My friends, do not misunderstand me. *Faith* never made a *Cumberland Presbyterian* in the world. Tut, tut! You say, Do you mean by that, that the Cum-

berland Presbyterians have no faith? Why, of course not; but *faith* never made a *Cumberland Presbyterian* in the world. Faith can not make a Presbyterian. Do you mean that the Presbyterians have no faith? Not at all, but if faith in Christ makes a Presbyterian, then all that have faith in Christ are Presbyterians. But all who have faith are not Presbyterians; therefore, it is not faith that makes a Presbyterian. Faith in Christ never made a Methodist in the world. It never can. Do you mean to say that Methodists have no faith? No, but if faith in Christ as the Savior makes Methodists, then, all who have faith in Christ are Methodists. Faith in Christ never made a Baptist in the world. Do you mean to say that the Baptists have no faith? Not at all; but if faith in Christ makes a Baptist, then, all who have faith in Christ are Baptists. Therefore, it is not faith that makes them Baptist. Faith is a part of common Christianity. All Christians have faith no matter what name they bear. Again, *regeneration* never made a Presbyterian in the world. All of God's children are regenerated; thousands of Presbyterians are regenerated, but regeneration never made them Presbyterians. If regeneration makes Presbyterians, then, all who are regenerated are Presbyterians. But they are not, therefore, it is not regeneration that makes them Presbyterians. Regeneration never made a Baptist in the world. I do not say Baptists are not regenerated; but if regeneration makes a Baptist, then, all who are regenerated are Baptists. Since, however, they are not all Baptists, it is not regeneration that makes Baptists. These things make up the essence of religion; they enter into that which is wholly invisible and spiritual.

LECTURE II.

I have said that our ecclesiastical position as a people, is true, or it is false. If true, it is our duty to sustain it; if false, we should renounce it.

If God has a visible church in the world, He has defined it in His Word, so that we may ascertain what it is; this we must *know*, in order to determine whether we are in it, or in something He never authorized. If God has plainly revealed the character of His church in the Bible (and we believe He has), then, ignorance of that church is inexcusable.

In the previous lecture I defined some of the leading points of difference between the Pedo-baptists and the Anti-pedo-baptists. First, it is assumed by the Pedo-baptists, that God's *visible church*, as to its membership, is made up of adults and infants, not assuming that infants necessarily belong to the *spiritual* or *invisible* kingdom, but to the *visible* kingdom.

The Anti-pedo-baptists deny this, and assume that God's covenant recognizes none but *believing adults* as members of His *visble church.* These are points of difference so glaring that none can fail to see their importance. If God designed that His Church visible should be composed of the membership mentioned—adults and infants—His covenant requires it because it is the will of God that it should be so. His covenant is but the reflection of His will. If then, first, it is the will of God, and second, it is according to His covenant, that His church should exist as a visible compact made up of

adults and infants—parents and children; opposition to that will and that covenant and that church is a sin before God. I care not where the opposition is found; whether in a Baptist, a Reform or Pedo-baptist church, *the sin is the same.* It is a sin in the sight of Heaven to oppose the will of God: and God's church covenant is His will.

There are blessings *in* the *visible* church that are not realized *out* of it. I do not assume that regeneration is one of the blessings secured to the race by the visible church. I do not assume that an evangelical change of heart is necessarily secured by connection with the visible church; but I do assume, that the church is of vast utility and benefit to the human family. If it had not been, God would not have instituted it.

But further, as to the points of difference between the Pedo-baptists and the Anti-pedo-baptists. The Pedo-baptists assume that the visible church, since its organization as a visible church of God, remains the same church perpetuated in the different ages; while the Anti-pedo-baptists, embracing the Baptists, the Reformers, the Dunkers and Mormons, as a body—not saying that Baptists are Mormons, or Mormons Baptists—but as a *body* of people, they all believe the negative and say, that the church that began in the family of Abraham ceased its existence about the time of the coming of Christ in the flesh. It is conceded by all parties, however, that an infant membership existed in the Abrahamic compact or organization. In no Anti-pedo-baptist book, nor in the writings of any man in the Pedo-baptist church who has opposed infant baptism can it be found, that infants were not embraced in the covenant from the days of Abraham to the coming of Christ in the flesh. *By universal consent, therefore, that is forever established.* Then, to further recapitulate: If our position as Pedo-baptist people—that the church, organized in the

family of Abraham has been perpetuated to the present—is right, then opposition to it is wrong; and if the opposition is right, then we are wrong. It is impossible, in the very nature of things, for both parties to be right on this question.

Now, I make this statement and I drive it home, first, to the Pedo-baptists: If the Baptist organization is, as it claims to be, exclusively and solely the visible church of God in the world, we as Pedo-baptists, are sinners before God for rejecting it. We are sinners in the sight of God, for having children in the church, if God does not authorize them to be there. If He does not want them there, His covenant does not require it; if the covenant does not require it, it is not His will; if it is not His will, it is a sin.

Now, I change to the other side of the picture. If it is God's will that infants should be in the church, His covenant requires it; and all who oppose it are sinners in the sight of God for so doing. It can be no other way. Tender-footed Pedo-baptists (who have it so at their option) are sinners before God. If God wants this matter one way and they want it another way, and will not submit to God, they are sinners in the sight of Heaven.

Now then, if we are right, as to the character and the perpetuity of the visible church, all who oppose that view are wrong, they are against God's *will*, against His *covenant* and, to that extent, against *His Church*.

In the previous lecture, I read from a book entitled "Baptist Succession," by D. B. Ray, who, under the caption of "False Churches in the Land," within the pages from 402 to 410, notices the different Pedo-baptist Churches. He says that *all the Pedo-baptist Churches* believe in nothing *but baptismal regeneration*, nothing *but baptismal remission of sins*, nothing but *baptismal salvation*, nothing but *baptismal entrance into the presence of God*,—

denying all spirituality. I ask you again, can we longer remain silent and not expose these libelous statements?

Dr. Howell, within the scope of the pages I have mentioned, notices the Westminster Confession of Faith, the Scotch Confession of Faith, the Cumberland Presbyterian Confessionof Faith, and the Methodist Discipline, finding *baptismal remission* of sins in all of them, *baptismal regeneration* in all of them, and he puts them all together with the Roman Catholics and the Reformers (or Campbellites), as rejectors of all spiritual work and believers *alone* in baptismal regeneration. After noticing the Confessions of Faith and the Discipline, he notices Timothy Dwight, who was a Congregational minister, but a Presbyterian in doctrine, and charges baptismal regeneration on him. I will read from Dr. Dwight, who is published all over the land in this Baptist book as a believer in nothing but baptismal regeneration. Now hear him talk for himself. Vol. IV, page 300, Dwight's Theology, I read as follows: "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." And then he says: "*To be born of water* is to be *baptized*. *To be born of the Spirit* is to be regenerated." How is that? How much difference is there between baptism and regeneration? "To be born of water is to be baptized. To be born of the Spirit is to be regenerated." And yet Mr. Howell says he favors baptismal regeneration, and published it to the world by the authority of the Baptist Church, that says it is the only church of God in the world, and that Dwight was not in the church. While that old man's ashes sleep away time's storms and tempests, and while his spirit, long since fled to the realms of light, and is striking with gentle touch his harp of gold to the sweet song of redemption, Dr. Howell continues to dishonor his memory with the charge of baptismal regeneration. But I read further from Dwight on the same page:

The Kingdom of God is a phrase used in the gospel, in a two-fold sense, and denotes His *visible* and His *invisible* Kingdom; or *the collection* of *apparent* and *the collection of real saints.* The indispensable condition of entering the visible kingdom is here made by our Savior—baptism. The indispensable qualification for admission in the invisible kingdom is Regeneration.

Could he use language to make it plainer as to the difference between baptism in the visible church and regeneration in the invisible church? Yet, in the face of all this plainness, he is published to the world as believing only in baptismal regeneration, and Pedo-baptist ministers must let it alone! These books fall into the hands of our children, and they see the greatest men in the Pedo-baptist church stand published in this false light and do not know, unless otherwise informed, but it is so. By such books the Pedo-baptist cause is stifled in the bosom of our own church, and as a result, our members often refuse to have their children recognized with them in the church by baptism. I will read again from Dwight, on the same page, to offset Dr. Howell and Dr. Ray:

Baptism, therefore, is here made by Christ a condition absolutely necessary to our authorized entrance into His visible church. II. I shall now inquire into the intention of this ordinance. Washing with water is the most natural and universal mode of cleansing from external impurities, and is, therefore, the most obvious and proper symbol of internal or spiritual purification. Baptism denotes generally this purification, and particularly is intended to present to us the *cleansing of the soul* by the blood of Christ.

This is Dwight's language, and yet he is charged before the world as believing in nothing but baptismal regeneration. But I read still further on the same page:

To this interpretation of it we are directed by the Prophet *Isaiah* in the 44th chapter of his prophecy: '*I will pour water upon him that is thirsty* and *floods upon the dry ground. I will pour my spirit upon thy seed and my blessing upon thy offspring.*'

What is his interpretation of it? Why, that the external washing is but a sign of the internal purifica-

tion. The external purification is by water, and the internal purification or regeneration, is by the Spirit and the blood of Christ. But Dwight continues:

The same explanation is given of it also by God in the Prophet *Ezekiel*, Chapter xxxvi: 25–27: 'Then *will I sprinkle clean water upon you and ye shall be clean.* And *I will put my spirit within you and cause you to walk in my statutes.*' As both these passages refer to the evangelical dispensation, there can be no reasonable doubt that the application here made of them is just; or that baptism especially signifies the affusions of the Spirit of God upon the soul. It is, however, to be very carefully remarked here that although baptism is a symbol of this affusion and of regeneration, which is its consequence; *yet baptism neither insures* nor proves regeneration.

Dwight's statement here is, "that baptism neither insures nor proves regeneration," and has given it emphasis by italicizing. Further, in same volume, page 301, he says:

The Church of Rome has long taught that regeneration is inseparably connected with this ordinance and that the ordinance is absolutely necessary, at least in all ordinary circumstances, to the existence of regeneration.

That's the Church of Rome. That is what Rome believed, but what is Dwight's belief? I read again from the same page:

With these things premised, I shall now proceed to consider the question, *Whether Baptism ensures or proves Regeneration?* The arguments in favor of the affirmative answer to this question, are principally, if not wholly, derived from the following passages of Scripture: First, Mark xvi, 16. 'He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.' Of this passage it is only necessary to observe, that the concluding clause refutes the supposition, which the introductory one is employed to support.

That is, that the Roman Catholics assumed that Baptism secured Regeneration—assumed it from the first clause of the verse, but Dwight says the conclusion of the verse refutes the idea that regeneration is secured by Baptism. "And he that believeth not shall be damned."

Here Christ declares that he who believeth not,

whether baptized or not, shall be damned. This could not be true, if baptism and regeneration were thus connected.

Turning now to the 302 page he continues:

> The account given of the subject in this text is exactly the same with that contained in the preceding passage. To be baptized is to be born of water. To be a believer is to be born of the Spirit. He who believeth, whether baptized or not, shall be saved; he that is born of the Spirit, whether born of water or not, shall enter into the invisible kingdom of God.

That is Dwight. Could he use language to make it more plain? Yet, after all the plainness and unequivocalness of this language, that he that believeth shall be saved whether baptized or not, and he that is born of the spirit shall enter into the invisible kingdom of God, and that baptism and regeneration do not stand necessarily connected,—for Mr. Howell and Mr. Ray to publish him to the world as a believer in nothing but Baptismal Regeneration, is inexcusable.

After passing from the second to the third passages of Scripture, Mr. Dwight says:

> These are the only texts within my knowledge which can be seriously alleged in favor of this doctrine.

That is, that baptism is regeneration and regeneration baptism. Dwight adds:

> I shall now, therefore, proceed to show that the doctrine is erroneous by the following considerations: First—It contradicts the general tenor of the Scriptures relative to this subject. In the first place, adults are in the Scriptures required to believe antecedently to their baptism. In the text, the Apostles are directed to make disciples of all nations, and then to baptize them. That they understood their commission in this manner, is unanswerably evident from their own declarations. * * * From these facts and declarations, it is evident beyond controversy, that adults were baptized by the Apostles, after they had become, or were supposed to have become, disciples of Christ; or, in other words, after they were either really or apparently regenerated.

Again I ask, can language make it plainer? They were baptized after they were regenerated. But he is published to the world as a believer in *Baptismal Regeneration and nothing else*, But he says further:

> Secondly—The Scriptures teach us that the Gospel, or the Truth of God, is the great instrument of regeneration. Thirdly—The Scriptures expressly declare that baptism is not the great instrument of regeneration. Thus (adds Dwight), in every point of view, the doctrine that baptism is regeneration, that it ensures, or proves, that it is attended or followed by it, either regularly or commonly, is erroneous, unfounded and unscriptural. So far is this from being the doctrine of the Scriptures, that, according to them, adults can never offer themselves for Baptism, *unless already regenerated.*—(Dwight's Theology, Vol. IV, p. 305.

Did Dr. Howell have that language before his eye when he charged Dr. Dwight with believing in baptismal regeneration? He makes a quotation from Dwight closely connected with the above. Did he see the language I have read? If so, he knew he charged Dr. Dwight falsely. If he did not see it, his want of attention is inexcusable.

But what has been the treatment of John Wesley, dear to every Methodist heart, and to millions and millions of hearts, that are not members of the Methodist Church? Mr. Curtis says:

> We have seen Wesley tried hard—*hard—hard* to keep up the doctrine of Baptismal Regeneration. That he was opposed to all spiritual work and believed only in regeneration by water baptism.

Let me read you from Wesley himself. I will read you his own thoughts upon regeneration, or the new birth, in opposition to what Mr. Curtis and Mr. Ray say he taught. Wesley preached a sermon from the text, "Marvel not that I said unto thee, Ye must be born again." —John iii: 7. And after passing over the argumentative part of the sermon we come to the conclusion where he says:

I propose, in the fourth place, to subjoin a few inferences which naturally follow from the preceding observations. And first, it follows, that Baptism is not the new birth.

Could he have spoken plainer than that? Curtis says, he said it was the new birth, and Mr. Ray says, he said it was regeneration. But Wesley himself in forming the conclusion from the first part of his sermon, says: First, "It follows that Baptism is not the new birth." If that old man were living, if God were to recall his soul from its song of redemption near His throne, and were he to come here and talk, he could not make it plainer. But Wesley continues:

Many indeed seem to imagine that they (baptism and regeneration) are just the same; at least they speak as if they thought so; but I do not know that this opinion is publicly avowed by any denomination of Christians, whatever. Certainly it is not by any within these kingdoms, whether of the established church or dissenting from it. The judgment of the latter is clearly declared in their large catechism. *Q.*—What are the parts of the sacrament? *A.*—The parts of the sacrament are two: the one an outward and sensible sign, the other the inward and spiritual grace thereby signified *Q.*—What is Baptism? *A.*—Baptism is a sacrament wherein Christ hath ordained the washing with water to be a sign and seal of regeneration by the spirit. Here it is manifest, baptism, the sign, is spoken of as distinct from regeneration, the thing signified. In the church catechism, likewise, the judgment of our church is declared with the utmost clearness.

That is the Episcopal Church of which Wesley was a clergyman, and in which he lived and died. But further:

Q.—What meanest thou by this word Sacrament? *A.*—I mean an outward and visible sign of an inward and spiritual grace. *Q.*—What is the outward part or form in baptism? *A.*—Water, wherein the person is baptized in the name of the Father, Son and Holy Ghost. *Q.*—What is the inward part or thing signified? *A.*—A death unto sin, and a new birth unto righteousness.

Nothing, therefore, is plainer than, that, according to the Church of England, baptism is not the new birth.—*Wesley's Works*, Vol. 1, pp. 404–5.

Now, what do these eminent Baptist authors mean by publishing Wesley, Calvin, Dwight, Henry, and all our men in that way? But we turn now to Wesley's works, Vol. 5, pages 423-4. On the subjects of Baptism and the New Birth or Regeneration, he has written a letter to Mr. Potter, of the Church of England, who was bewildered about the sign and the thing signified. Wesley says:

> Of the New Birth you say, 'The terms of being *regenerated*, of being *born again*, of being *born of God*, are often used to express the works of gospel righteousness.' I can not allow this. I know not that they are ever used in Scripture to express any outward work at all. They always express an inward work of the Spirit, whereof baptism is the outward sign." But further, I read the fourth paragraph, page 424, you proceed: "Our Holy Church doth teach us—that by the laver of regeneration in baptism we are received into the number of the children of God—This is the first part of the new birth." What is the first part of the new birth? Baptism? It is the outward sign of that inward and spiritual grace; but no part of it at all. It is impossible it should be. The outward sign is no more a part of the inward grace, than the body is a part of the soul.

And yet, that venerable man of God is charged with denying all spiritual work, in a book published by the Baptists, who claim to be the only Scriptural Church of God in the world.

But let us see what they say about Calvin. He is published in the same light, as believing in nothing but Baptismal regeneration. He is charged with writing the Westminster Confession of Faith and inserting in it, Baptismal Regeneration. J.M. Peay, a Baptist author, published a book in 1868 on communion, in which he says, that Calvin got it from the Catholics and put it into the Westminster Confession of Faith, and that it is there to this day! Shame upon such ignorance! For Calvin was dead nearly a hundred years before the Westminster

Confession of Faith was published. Let us see what Calvin himself says. Here it is:

Baptism is a sign of initiation by which we are admitted into the society of the church. * * First, to promote our faith towards Him. Secondly, to testify our confession before men. * * From baptism (Calvin continues) our faith derives three advantages which require to be distinctly considered; the first is, that it is proposed to us by the Lord, as a symbol and token of our purification.

Then, I remark that in Calvin's view, baptism is not *regeneration* or *purification* itself, but *at the best, only a sign*, token or symbol of it. Yet, Calvin, like Dwight and Wesley, is published as a believer in Baptismal Regeneration. Calvin goes on to show that regeneration is a spiritual work, and that baptism is its outward sign, and then says:

We may see this exemplified in Cornelius, the Centurion, who, after having received the remission of his sins and the visible graces of the Holy Spirit, was baptized; not with a view to obtain, by baptism, a more ample remission of sins, but a stronger exercise of faith and an increase of confidence from that pledge.—(Calvin's Institutes, Vol. 2, p. 477, 486).

What was it, let me ask, that he saw exemplified in Cornelius? That *the work of the Spirit went before baptism*, and that *he was baptized because he was pardoned, not for pardon.* That is Calvin's conclusion. Yet, he is published by these men as believing in Baptismal Regeneration.

I now read from the Westminster Confession of Faith, p. 144, chap. 28, which is devoted to baptism. I read from it, because it is defamed in connection with the whole Presbyterian family. And when I read from it, I read from my own, as they are the same on this subject:

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins and of his giving up unto God, through

Jesus Christ, to walk in newness of life, which sacrament is, by Christ's own appointment, to be continued in His church till the end of the world.

So, to the end of the world, Baptism is to be a *sign* and *seal of regeneration. Not the thing itself, but a sign of it.*

Now, then, to the Catechism:

Question 165—What is Baptism? *A.*—Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father and of the Son and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood and regeneration by his spirit, of adoption and resurrection unto everlasting life.

The *remission of sins is by his blood*, and *regeneration by his spirit---not by water baptism;* it is only the sign and seal of the work after it is done.

Question 166—Unto whom is baptism to be administered? *A.* Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to Him.

Not until they are born again; not until they are spiritually renewed. Then, when they do believe and have entered into spiritual obedience to Christ, they are to be baptized. Yet this Confession is published as teaching Baptismal Regeneration.

Now, we have closed up the connection with that which came up in the previous lecture. I had no time then to read these offsets to the gross misrepresentations of these Baptist authors, hence, I have read them here. Again, the question comes up: Why did they write thus? Why did Howell say Dwight believed in Baptismal Regeneration when he argues the opposite? Why do they say Calvin published Baptismal Regeneration to the world and put it in the Confession of Faith, when they *knew* better, and when the exact opposite is there, denouncing it as the doctrine of Rome? Now, I propose a question to the Baptist brethren: Why do you

treat us as Pharisees and heathens? I love Christian people, and wherever I see the image of my Master in the face of any one, I feel that he is heir to a crown, and that his home is in heaven. It matters not whether he is a Baptist, a Methodist, a Presbyterian or a Reformer, if he is a child of God, he is a joint heir with Jesus Christ. I would not say a word to rasp the feelings of any Baptist brother, but brethren, you have mistreated us. You have dealt out to us that which is not becoming any Christian people. Take it back. Gather up the old misleading books and burn them, and in future make better ones.

I have before stated that the Pedo-baptists, assume that the *visible* church began many hundreds of years before the coming of Christ in the flesh; that it has never ceased to exist, but is to-day the same church that began two thousand years before the coming ef Christ or John the Baptist. The Baptist and Reform brethren say, that the old church ceased and a *new* church began. They all admit that the old church had children in it, that God put them there by a covenant. They all admit that, not a negative voice is heard in all the land. It is in all their books. But then, they say the church ceased to exist at the coming of Christ or John the Baptist, and that a new church was organized that had no infants in it. They say the old Abrahamic church went out of existence, and that the new church never allowed the children a place in it. Well, my Baptist brethren, can *you* tell us *where*, *when*, and *how* it began? You answer, "we will try, if you will listen." I will do that, and let the people listen, too. Now, they start out to hunt the new church, and they have the benefit of all their ablest books published by the "American Baptist Publication Society." Here is one of them, and remember the whole society is talking to us in this book. It is the second

volume of Theodosia Ernest, page 457. For what are we going to read? Why, the Baptist brethren tell us that the *old* church is dead and buried, (and I do not know, but some of them preached its funeral); and they are going to tell us *where* the *new* church started. Please listen as I quote the following language, viz:

> Now to settle the question at once, I will take it upon me to trace the Baptist Churches on the chart of history, either backwards or forwards. We may begin here to-day and trace them back to John"—*must I say it,* and trace them back to John in Jordan.

There you have it. Trace what? Baptist churches. Trace them where? Trace them back to John *into Jordan.* So that is where the new church started—in Jordan.

I read from Mr. Crowell. Well, Mr. Crowell, what do you say? Mr Dayton says in Theodosia, that it started in Jordan. Mr. Dayton was one of the brightest preachers in the Baptist Church, and *you*, Mr. Crowell, belong to the same church. Let us hear another voice from the same ecclesiastical compact—from the church that says it alone is the visible church of God in the world. Well, on page 36 of "The Church Members' Manual" you have his answer:

> The phrase Kingdom of Heaven and Kingdom of God were employed by Him (God) to include all churches and all christians and indicate that they are *one* only in their relation to Himself. The first church was that formed at Jerusalem under the ministry of the Apostles.

This ends the quotation and from it we learn that on the day of Pentecost—that is three years and six months after Dayton found it in Jordan; Crowell tells you, *that the first church was formed by the apostles in the City of Jerusalem.* Dayton says he finds it down in Jordan with John. Are they both right? They are at their wit's end hunting for the *new* Church. They tell us we are wrong; that the *old Pedo-baptist* Church was buried

and that a new church was started. "We can show it to you," they say; and one shows it to us beginning down in Jordan; and another shows it to us beginning more than three years afterwards upon a hill in Jerusalem out of Jordan and away from Jordan. Are both right? Here are two men hunting for the beginning of a *new church* that has no "babies" in it? One finds it down in Jordan three years and six months before the day of Pentecost, and the other finds it in Jerusalem on the day of Pentecost, three years and six months after the operations of John in Jordan. Now they tell me the *old* church is gone, that the old Abrahamic family covenanted into existence by the God of Heaven, is gone forever; that He has organized a *new* church, and I, feeling as a christian that I ought to be in the church, start out to hunt it. Mr. Dayton tells me he has found it at last. I ask him where, and he tells me, "*Down in Jordan.*" I start from the ground of destruction; I see the Pedobaptist Church laid in ruins; I am told the Abrahamic family is scattered East and West, North and South; that the breath of God has destroyed it. I start for the *new* church which Mr. Dayton tells me is down in Jordan. I start to Jordan, and am about to pass Jerusalem. I will not look at it, but turn the other way towards Jordan. Mr. Crowell stands at the door of the temple in the city of Jerusalem and hails me. I turn to look at him and he asks, "Where are you going?" I answer, "I am going to Jordan." "What for?" "I am hunting the *new* church; they tell me it is in Jordan and I am going there to look for it." But Crowell says: "Hold on; there is no church there. God never had a church down in Jordan. He had no church when John was in Jordan. It was organized in Jerusalem three years and six months after John's operations in Jordan." I then begin to look at Jerusalem a little more, and I look Mr. Crowell full in the face. He tells me the *old* church is dead and

gone; that it was destroyed and a *new* church started. "Yes; but your brother, Mr. Dayton, told me it was started in Jordan." "He is mistaken," says Mr. Crowell, "it did not start there, but in Jerusalem." I turn my steps slowly and rather reluctantly toward the city of Jerusalem, when up starts some one on the Mount of Olives, the same Mr. Peay that says Calvin put Baptismal Regeneration in the Confession of Faith, hails me and says: "Where are you going?" "To Jerusalem." "What for?" "To hunt the church." "There is no church there. Christ organized the first church on the Mount of Olives, where he called his disciples and chose twelve of them and sent them forth to preach the gospel. Here was the first church organized under Heaven." Well, I am lost. I cannot find the church. Why? If the new church started in Jordan or at Jerusalem or on the Mount of Olives, where Mr. Peay says it did, why can they not find it? What is the cause of their confusion? Why do these brethren differ so widely on this question? Because there is not a word in the Bible about the church having its origin either in Jordan or at Jerusalem or on the Mount of Olives. The Bible knows nothing about the beginning of a *new* church in Jordan. The Bible knows nothing about the beginning of a *new* church at Jerusalem on the day of Pentecost; and it knows nothing about the beginning of a *new* Church on the Mount of Olives. They are guessing and because we, as Pedo-baptists, will not accept their guesses, they *unchurch* us and stigmatize us as merely voluntary human societies.

I next quote from "The Baptist," by Dr. T. G. Jones. It is published by the "American Baptist Publication Society" and under the sanction of the whole church, the same body of people that formed the first church in Jordan and, also, in the other places mentioned.

Well, Mr. Jones, have you any information on the

subject of the *new* church? I read on page 45 of his work:

> The church to which Christ referred when he said, 'On this rock I will build my church and the gates of hell shall not prevail against it,' *first became visible as an outward local organization at Jerusalem.*

Again, I ask why this confusion among them? They are guessing all the time.

But here is Mr. Curtis. Mr. Curtis, can you tell us anything about the *new* church? The old Abrahamic family we are told is gone; the old church with its children is gone forever, and a *new* church is started that has no children in it. Can you tell us where it is? We started to Jordan, but Mr. Crowell said it was not there; we started to Jerusalem and Mr. Peay said it was not there; we started to the Mount of Olives, and both Mr. Crowell and Dr. Jones said it was not there. What does Mr. Curtis say? On pages 227–8 of his book you will find his answer in the following words:

> God has always had a seed to serve Him. Long before the event recorded in Genesis vi. 3—that is, in Noah's day—there were men of personal and practical holiness, but not of the same conspicuous and avowed piety as henceforth. Accordingly, in Genesis vi. 3—we find them known as the 'Sons of God.' Here, then, commenced the distinction between the church and the world.

There you have it. Mr. Curtis could not find water enough in Jordan, so he had to go back to the flood. This was about *three thousand years before the coming of Christ* and *the days of John the Baptist.* Curtis finds the church beginning *in the days before the flood.* Dayton finds it *in* the days of John the Baptist *in Jordan.* Crowell found it, after that time, in *Jerusalem.* Jones found it at the same place. Peay found it between Jordan and Jerusalem on the Mount of Olives, but Curtis found it at the time of *the flood.* Why all this confusion among the people who say they are *the only true church?* It

must be because their theory as to the origin of the church is false. But Mr. Curtis continues as follows:

> And just in proportion as it has been kept up, religion has ever prospered, etc. We are not now, however, going to discuss the state of the world and of the church as they were five thousand years ago. We have to speak of them as they are *now*.

Mr. Curtis found a church in the world five thousand years ago. It is not yet two thousand years since the days of John, and yet Curtis finds a church existing three thousand years before John's time. Here is the last book of the church hunters and the last I shall use till I come to the best of books. This is entitled, "The Covenant," written by the same Dr. Howell, before quoted. On page 126 he says:

> Now the visibility began dimly to appear, as in the distant horizon, the faint outline of a towering mountain. Christ Himself finished it when in an upper room, the same night in which He was betrayed, He instituted and administered the sacred supper. At that hour the separation was complete, the kingdom set up, and the church arose, visible and bright, like the morning sun, shining without a cloud.

Howell saw the church rise like the morning sun, the returning king of day. Like the unclouded morning sun driving the mist before it, the church rose and drove from the world the darkness that had been hovering over it for four thousand years. It was going up in all its grandeur and glory, throwing a flood of light over the face of the earth. What man, with half an eye, can not see the rising and unbeclouded sun? If you tell him he does not see it, he will laugh at you. Yet, there was Mr. Dayton, Mr. Crowell, Mr. Peay and Mr. Curtis, who, with eyes wide open, failed to see that unbeclouded sun, rising in all its glory and throwing a flood of light over the face of nature. No, sir; they could not see it. Mr. Howell saw the great luminary of Heaven rising unbeclouded and flashing rays of light all over the land;

although none of his Baptist brethren could see it. But he says on page 127:

> The Lord added to the church, daily, the saved. The exact point of time, therefore, at which the Church of Christ became visible was on the night of His betrayal and at the moment of the conclusion of the sacred supper. From that moment, it was the *visible* church of our Lord and Savior Jesus Christ.

He comes down to the moment of time. He says: "At that moment of time, it became the *visible church* of our Lord and Savior Jesus Christ." What a confusion among these advocates of the new church!

I now propose something more sensible. I am really gratified that I am through with this confusion. Now I come to the Book that I am ever pleased to deal with. It is the Book of books. Here is the light; the Book that, like its author, *cannot* prevaricate, *cannot* err. Here is the light that will guide us through life and light up the dark valley of the shadow of death. Here is the Book that David said was a "lamp to his feet and a light to his path."

We are going to ask Paul whether the church was established in the days of the Apostles, in the City of Jerusalem, on the Day of Pentecost or not. Now, hear him:

> Husbands, love your wives, even as Christ also loved the church and gave himself for it.—*Ephesians* v: 25.

Christ loved something and He gave His life for it. Christian friends, shall we treat with indifference that which He loved so well? Shall we regard it as a matter of small moment when Christ loved it so as to give His life for it? It must be something grand and glorious. It claimed Heaven's attention. Angels were concerned about it. God, the Father, was concerned about it. God, the Son, loved it so much that He laid down His life for it. Christ loved it and called it His spouse, His wife.

Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it.

It was a church made up of parents and children, and He loved it. He loved the adults and the infants. He loved it so much as to give Himself for it; and before He died, He took the little ones in His arms and laid His hands upon their heads, and blessed them saying, "of such is my kingdom; of such is my church." He loved all the membership and died for all. He died for it. *There we have the church in existence before He died, and His death occurred about seven weeks before the day of Pentecost. Because* of His love for it He tasted death on the cross.

Christ loved but one church and that church began prior to His death, away back in the days of Abraham. He was born in it, lived in it, and died for it. That is the church for which we are working.—Acts xx: 28. This is the address of Paul to the elders of the congregation at Ephesus:

Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood.

The church was purchased with His blood fifty days before the day of pentecost. This passage is so much like the one from Ephesians that it scarely needs additional comment.

Now, let us see whether this church for which Christ died existed before His death. We have shown already that it existed before the day of pentecost and at the time of His death,

Now, let us see if it existed prior to His death. *Matthew* xviii: 15, 16, 17.

Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church.

Here is a disciplinary law given by Christ to his disciples before his death. How long we do not know. Now let us suppose a case. Here are Peter and John. Both have heard the law. John transgresses against Peter. Peter at once remembered what the master said, and says unto himself: I will go and do it. He goes to John and says: "John, you remember that but one hour or two since, the Master told us that if one brother transgressed against another, the offended brother should go to the transgressor and tell him alone of his fault and not trumpet it to the world. I have come now, Brother John, to submit to you your offense against me." But John turns on his heel and says: "Peter, attend to your own business and I will attend to mine." Then Peter takes the next step and says: "Now, John, I have come a second time and have brought *two* of the brethren with me as the Master directs. Now, John, will you not retrace your steps?" But John again refuses and bids him attend to his own business. He will not listen to either Peter or the brethren. Peter is nonplussed for a moment, and then remembers the words of the Master. "*If he will not hear them tell it to the church.*" Then he determines to appeal to the church, when John turns on his heel, with delight and exclaims: "Very well! but there is no church to tell it to, and will not be until the day of Pentecost, or about that time. You see, Peter, there is no church to which you can appeal; now I have got you, old fellow. You are at the end of your row." It is easy to see the difficulties that hang about this new church theory. If there was no church then in existence the Savior's language is without meaning, and wholly inapplicable. The force of this argument against the *new* church theory cannot be overcome.*

*The point of supreme importance in this passage from Matthew is in showing that in some legitimate and valid sense, the church existed during the life of the Savior to whose authority he deferred and to which he required his disciples and apostles to submit. This is a significant and pregnant fact that must not be ignored or belittled. Its full importance

I have no objection to talking about those who have suffered much for the church, and the Baptist brethren love to talk of the martyrs, which is well enough in the proper place. They were noble christians, members of the church who were willing to march into the jaws of death for the sake of Christ. Now I am going to let a martyr talk to you. One that while he looked wicked men in the face and talked of Abraham, Isaac and Jacob, saw heaven open and the glory of God revealed. Stephen, the martyr; Stephen, the man of God, full of faith and the Holy Ghost; Stephen, the first man to suffer death for the cause of Christ in the new dispensation of the church. He was permitted by his murderers to preach his last sermon, but they murdered him before he finished it. He commenced it away back in the days of Abraham, and traced the history of the church step by step, while he was exposed to the storms and revilings of the wicked rabble. His (Abraham's) family went down into Egypt and God sent Moses after them. And the Divinity that appeared in the bush was but a faint glimmering of the Divinity of the Son of God. It was the Christ of the church, it was the Christ that loved the church, and it was the Christ the head of the church. And Stephen talked of this mission of Moses. Now I will read *Acts* vii: 37–38:

> This is that Moses, which said unto the Children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and *with* our fathers; who received the lively oracles to give unto us.

Then there was a church back in Moses' day, Christ was with Moses in that church, and that church in

becomes the more apparant when taken in connection with various other Scriptures And if it be then positively shown that an authoritative church existed prior to the Savior's death, then those who undertake to put it out of existence have the burden of proof upon them.—*Ed.*

which he was then present was surely the church of Christ. *Moses was in Christ's church.*

Now if the church was in Moses' day it did not begin in Jordan; it did not begin at Jerusalem; it did not begin on the Mount of Olives; it did not begin on the day of Pentecost; and it did not rise like an unbeclouded sun on the night of the betrayal, as Howell says, no sir. It was in Moses' day and *Moses was in it*, and Christ was in it. All the difficulties are removed when we let the Bible talk for itself. Some persons tell us it was established, but it was the congregation of Israel. We have the simple Greek work *ekklēsia* (ecclesia) that is used for church throughout the whole Bible. It does not matter whether it is translated church or congregation, it is the same. In the Septuagint it is never translated church, but congregation.

In every place in the New Testament where we have the word church, it is translated from this word "*ecclesia*" in the original. Why the translators make that difference is not for me to say, but it matters not; it is from the same word. If both are from the Greek word *ekklēsia*, it does not matter which we use. Moses was in the *ecclesia* which is translated church. *It was Christ's church*, and He was in it with Moses. Hence we have found the church existing in the days of Moses.

As the identity of the Church is our topic it is well to lay a good foundation for our work. The first and second lectures are mainly taken up in laying the foundation for those that follow, and if I lay a good foundation, I shall be able to show a solid building. And if I do not establish the continuation of the same old church, it will not be because the Bible does not teach it. The organization of the church and its perpetuity, and its membership, are matters of revelation, and are as clearly revealed in the Bible, as the existence of God Himself.

LECTURE III.

In the two preceding lectures we presented a series of reflections, which are almost entirely preliminary to the great chain of thought to be continued throughout this course. In the first we gave some of the provoking causes that impel us to these investigations. We also offered some brief explanations of the main points of difference between the Pedo-baptists and the Anti-pedo-baptists. These we reviewed in the last lecture, and it will be necessary to do so here before proceeding further with these investigations. I have said, and it is a matter of record, that the Pedo-baptist position, touching the *visible church* of God, is, that it has remained in all ages, the same organic compact, or *visible church of God*, since its organization, and that it will so continue to the end of the world. That as it began under a specified Christ and a specified covenant, embracing a specified membership, so it has continued and will ever continue, made up of the same membership, under the *same Christ* and the *same covenant*. This is denied by the Anti-pedo-baptists. They assume that the present church visible is not the church that existed before the coming of Christ or John the Baptist, as before stated. All parties freely admit, however, that the *old* church or congregation was made up of adults and infants. *To this not a dissenting voice has ever been heard.* If then, the Pedo-baptists succeed in showing the continuation of this *old church*, the question of infant *membership is forever settled.* There should be no further controversy on that point. I have said that this is denied by the

Anti-pedo-baptists. They urge, that the old church ceased to exist; its covenant ceased to exist; the will of God relative to its existence was fulfilled and it passed out of existence about the time of John and Christ in the world, or the time of the Apostles. We have read from quite a number of books written by Baptist brethren, leading lights in their church, in our search for the *new church*, which they contend began to exist about the time of Christ or John the Baptist. We have read from Mr. Dayton, Mr. Crowell, Mr. Jones, Mr. Howell and others. These books spread wild confusion in their own ranks. They naturally destroy each other. They leave the world many hundreds of years without a church, though not without a christian. Let us keep things apart that are apart, and not run different questions into each other. We say they left the world without a church according to their doctrine, though not without christianity, not without the new birth. Regeneration is one thing and being in the visible church is a very different thing. Spiritual communion with God is one thing and visible church organization is a very different thing. Regeneration is the internal work of God wherever it exists; but visible church membership is an external relation.

The Baptist and Reform brethren respectively claim that they are the *only visible church of God in the world.* It is not necessary to say anything about the latter, coming as they did, *out of the Baptist Church*, mainly as an offshoot from it in 1831 under the leadership of Alexander Campbell. If the Baptist brethren do not constitute the only visible church of God in the world, then they cannot impart validity to the claim of the Reform brethren. The Baptists assume that all that antedated the coming of Christ was *but symbol, type and shadow;* that there was *no prior reality at all.* I wish to read a few extracts before entering upon the main topic

of this lecture, which is the identity of *the Christ of the church*. Before reading allow me to say again that which I have said before: We should not try to establish questions by storm. It is to the understanding of the people that we talk and write. We are correct as a Pedo-baptist people or we are incorrect. If correct we are bound to sustain our position. If we are incorrect we are bound to dash it down. If the Baptist brethren are correct they are bound to maintain their position. If they are incorrect they should dash it down. These questions are not to be settled by the imaginations of men. God has a visible church or He has not. If He has a visible church it is of His own choosing. He has left it to no man to say what shall be its character or membership. It is of God's own choosing, and He has regulated it Himself.

Now our opposers hold that the dealings of God with the *old church*, prior to the coming of Christ was all *symbol, shadow and type;* and I will now read you from Howell's work entitled, "The Way of Salvation," pages 272-3. Here are his words:

> What is the precise relation between the Jewish church under the law, and the christian church under the Gospel? Can it be readily determined? Are they "the same church under different dispensations?" Their precise relations are, I answer, those between *a shadow and its substance.*

Now this quotation cannot be misunderstood. That there is just as much difference between the *church* of God under the *Jewish dispensation*, as it is called, and the *church of God in the present age*, as there is between the *shadow* of that tree and the *tree itself*. There was *no substance* in it at all; *it was all shadow*. There is no shadow in the tree. The tree is substance, while the shadow is simply a reflection of the substance. But they tell us there was no more *reality* in the church that existed *before* the coming of Christ, *no more spiritual sub-*

stance in it than there is of material substance in the *shadow* of a tree. What is this but *unblushing infidelity*?

Before I read further I desire to ask the reader a question. What has become of all the people that lived before the coming of Christ? You tell us, Dr. Howell, there was nothing but *shadow* before the coming of Christ; that there was no *spiritual regeneration* for the church or any human being that lived during these *four thousand years*. What became of those people? Are they all *saved* or lost? If saved, *how were they saved*? *Were they saved without a Christ, without a substance?* If there was nothing but *shadow, where are they?* I tell you it is *infidelity*. But I read further:

> The Christian is not a continuation of the Jewish Church; they are not the same church under different dispensations; but the Jewish church, is a *type* of the Christian church. The proof of this proposition occupies a large space in the Epistle of Paul to the Hebrews. The people, the sacrifices, the temple, the priesthood in all the forms of Jewish worship, were typical; figures for the time then present, and to continue till the reformation—the coming of Christ. They were the patterns of things in the Heavens. The 'Holy places made with hands,' were the figures of the true. What is true of all the parts, is unquestionably true of the whole; all the parts of the Jewish church were figurative of things in the Gospel Church; therefore, the Jewish Church as a whole, was a figure, or type, of the Gospel Church. Abraham, the type of Messiah, was the head of the Jewish Church; of the Christian Church Christ Himself is the head. The natural seed of Abraham received circumcision to entitle them to membership in the Jewish Church; his spiritual seed—those who believe in Christ, upon a profession of which they are baptized—receive regeneration to entitle them to membership in the Gospel Church.

Then, according to *this* quotation there was *no regeneration for the whole time prior to the coming of Christ.* They had no circumcision of the heart to introduce them into the Spiritual Church of Christ. Then, according to this there was no spiritual work called regeneration prior to the coming of Christ *in the flesh*, and if this be true all

those who lived at that time, are lost beyond hope. What do you call it? I have said it is infidelity! What do you call it? Is it not a denial of any spirituality prior to the coming of Christ in the flesh, or that He did anything for the church prior to His coming in the flesh? It is a bold stand. But I read further, as follows:

> For that is not [under the gospel] circumcision which is outward in the flesh, but circumcision is that of the *heart*, in the spirit, and not in the letter.

Are we not to understand Dr. Howell as meaning by this language that such circumcision never existed till Christ came, and no work of the Spirit ever took place until Christ came? But to return to the quotation:

> The natural seed of Abraham, by right of the covenant of circumcision inherited the earthly Canaan; the spiritual seed—by right of the covenant of grace, inherit the Canaan that is above. Under the law, sacrifices were literal, and offered only by priests; under the gospel sacrifices are spiritual.

According to Dr. Howell there were no spiritual sacrifices until Christ came, *none at all.* Before Christ came we had all shadow and no substance; now we have all substance and no type. That is the exact difference between the church and God's dealing with it, then and now; and that is the teaching of a minister who claims to belong to the only true visible church of God in the world! What do you think of it? Again I read from Dr. Howell, in his book on the covenant, page 130:

> What, then, is the true teaching of the covenants on this subject? It is most plain and obvious. In the Jewish or typical church, all was external and earthly. The church itself was national, and confined [?] in its membership to the Hebrews. Literal descent from Abraham, with circumcision, conferred a full right to all its privileges. Its services were symbols. Nor did its worship necessarily demand any spiritual qualification.

Now, we see according to this, *its worship did not necessarily demand any spiritual qualification!* The christian church, the reality, *was no reality before*—

There it is. What became of all the people that lived before the coming of John the Baptist? These are serious questions, and are necessarily called out in the course of these thoughts. Of the christian church he says further:

> It is not national, but individual, and extends its blessings to all men, irrespective of races. The spiritual seed of Abraham (believers) who have the spiritual circumcision (the regeneration of the soul) are alone entitled to its privileges.

Then, if this be true, none before Christ were the spiritual children of Abraham; none had that spiritual circumcision of the soul. Dr. Howell continues:

> Its worship [the christian church] demands the homage of the heart; for God is a spirit, and they that worship Him, must worship Him in spirit and in truth.

If the above be true there was no spiritual worship before the coming of Christ. But the same author continues:

> This is the true, and only Scriptural analogy between the Jewish church and the Christian church. The covenants, therefore prove conclusively that repentance towards God, and faith in our Lord Jesus Christ, are essential qualifications for membership in the Church of the Redeemer.

Well, what has become of all the people that lived in those days of shadows? Where has the venerable Isaiah, the evangelical prophet, gone? Where is Abraham, the father? Where is Enoch? Will you tell me? In the last account I have of him God took him away soul and body, without the old man feeling a pain of death. *He had no regeneration of heart, if Howell is right. It was all shadow, symbol, and type; no spiritual work back there at all.* That is the teaching of what claims to be the only true church God has in the world. I can not believe it. What became of Elijah? What is the last account we have of him? He was taken up to Heaven in a chariot of fire. Yet, we are told *there was*

nothing spiritual about it—all was shadow, all type, all pattern! The ladies understand what is meant by a pattern. They cut pieces for a bed-quilt by a pattern, but they know the pattern is not the bed-quilt. And so, through the whole economy of God from the days of Adam to the coming of John, they had nothing but patterns.

But here is another book by the Rev. Mr. Hillsman, a Baptist minister of West Tennessee, on "The Two Covenants." Well, Mr. Hillsman, have you any correct information touching the covenants, and the character of the *church before* the coming of Christ? "Yes, sir, I think I have; I have published a little book called '*The Two Covenants*,' and there you will find my views." Page 16:

> This covenant, and its promises, were also typical of the *new covenant or church*, which grew out of another covenant which I will explain hereafter, and which is called the 'covenant of grace.' The promise to Abraham of a numerous posterity was a type of believers who were to compose the christian church.

That is, there were no *believers previous* to the coming of Christ, but *all* was *symbol* and *type of believers*, who were to compose the christian church. He continues:

> '*They that are of faith, the same are the children of Abraham.*' Canaan was typical of the Heavenly Canaan, which is promised to the spiritual seed of Abraham. 'I will be their God.'

According to this then they had only *a typical God, a typical Canaan, a typical inheritance. They had no Christ.* He continues.

> Jesus our passover is slain. * * Likewise did the whole Mosaic code of ceremonies sustain a typical relation to Christ and the new covenant.

Now I read from page 32. After making this remark about the character of the two churches, one passing away and the other continuing, he says:

> If so, then hasten a change, a change which annihilates all the laws of worship of the Jewish church.

Annihilates them all! Blots them out of existence. There is no such thing existing now as then existed, and no such thing existing then as now exists. It is a *complete annihilation of all the laws of worship* that antedated the coming of John the Baptist. What do you call it? It is nothing *but unblushing infidelity*. The requirements of *love*, of a *change of heart*, of *circumcision of the heart* —all are annihilated. We again quote:

> There has been a change in all the laws of the church which existed before Christ; notwithstanding, therefore, infants were formerly in the Jewish church, it must be shown that they were to be received into the church of Christ before, of course, they can belong to the church of Christ.

Mr. Hillsman has here wiped out everything, church worship, laws and all—a complete annihilation of the whole thing, and all of this has been done to get rid of infant membership. But further, on page 43, we read:

> Baptists have always taught and maintained, that, circumcision under the law, while it was a badge of national distinction, was a *type* of regeneration, which was to distinguish the true Israel of God, the Church of the Redeemer.

The old circumcision was a type of regeneration which, *regeneration*, is *peculiar* to the church of the new dispensation. It was not known to the old church at all. This is precisely the same skepticism and infidelity seen in Dr. Howell's books. And because we Pedo-baptists are not willing to have the spiritually of the Old Testament wrenched out of it, and believe in an old time Bible church that started under a covenant of God, and plead for a continuation of that church with a living, saving Christ in it; and that God's work has been a spiritual work—a regeneration of the heart and soul in all ages, and that Enoch was translated while he spiritually walked with God, and Elijah was taken to Heaven when his soul was on fire with the Spirit of God; because we plead for all this, and for the perpetuation of that old church of God, we and our children must be excluded

from the present visible church, by our Anti-pedo-baptist brethren. Heaven forbid that we should tamely submit to any such decree of banishment, unless it shall be shown by better evidence than we have yet found, that it has been issued from the Throne of the Eternal. On page 44 Mr. Hillsman continues:

> The circumcision of Christ, then, is the putting off of the sins of the flesh. It is regeneration, the very thing typified by the circumcision of Moses.

According to this author the regeneration, then, of the present age, of the present church, is the antitype, the very thing typified by the circumcision of Moses, which is the putting off of the body of the sins of the flesh.

That is spiritual circumcision. There was none before the coming of Christ, and there was no such thing as the putting off of the body of sins until Christ came in the flesh.

I now read from a book written by Alexander Campbell, which at first, he was pleased to call "*Christianity Restored;*" but in a few years he changed its name to "*The Christian System.*" It has been in the world for many years. In 1866, three years after his death, his people republished it without note or comment, and, of course it reflected their views. On page 261 he says:

> But Jesus had a *kingdom* in his eye and in his discourse, before he ever mentioned being "born again" to Nicodemus; for unless there was a family, a state, or a kingdom to be born into, it is impossible for any one to be born into it. And if the Kingdom of Heaven only began to be after Jesus entered into Heaven; or if it was only approaching from the ministry of John to the day of pentecost, then it would have been preposterous indeed—an incongruity of which no inspired man was ever guilty—to call any change of heart or life *a regeneration* or *a new birth.*

Here you see that Mr. Campbell denies any regeneration. That while there might have been something

called a change of heart before the days of John and Christ, yet, there was *no such thing* as being *born again*, *no such thing as regeneration*. He says it would be preposterous to say so—an incongruity that no inspired man would be guilty of. Mr. Campbell continues:

> It is true that good men in all ages were made such by facts, testimony, faith and feeling, by a change of heart, by the Spirit of God; but the *analogy* or *figure* of being *born*, or of being *regenerated*, only began to be preached when the Kingdom of Heaven began to be preached and men began to press into it.

Here then it is taught that there was no regeneration prior to the coming of John; and Mr. Campbell in his book on Baptism, pages 107–8 comes out plainer than that and says, that while the people that lived before the coming of Christ had what was called a change of heart, yet they had no regeneration at all. There is a distinction here made between change of heart and regeneration. I might read further from Mr. Campbell, but that will do. That is *The Christian System*. It says there was no regeneration, no new birth for four thousand years. I will now read from a book of sermons called *The Living Pulpit of the Christian Church*. These sermons are by twenty-eight of the leading preachers of the Reform church. In that book Rev. Mr. Fanning has a sermon on the Kingdom of God, and in his preliminary statement, he says the generations of earth for four thousand years passed away without hope. How well this works in with those symbolical works and shadows! No substance—all types and shadows. All these were annihilated and the generations of earth, for four thousand years, passed away without hope. No Savior for them! No spirituality for them! Gone without hope! Gone without God! Gone without Christ!

And, now, in opposition to all these, I want to consult a better book. Thank God! we have something more reliable to go to. The work of identity is now be-

fore us, and we want to present it in a light so strong that it will tend somewhat to the settlement of these vexed questions, and show the Anti-pedo-baptists what we believe to be the Bible doctrine. *First, is the Christ that now exists as the Christian's Christ, the Christ of the Old Testament?* Did He exist *as Christ before He came in the flesh?* This is the first question to be settled. If there was no Christ in the Abrahamic church, it would have been of no value. If the fallen race needed a Christ four thousand years ago, and were without a Christ, then, Fanning was right when he said they passed away without hope. Now I do not believe one word in this theory, that in the Old Testament all were shadows and types. Is our Christ the Christ that existed before his coming in the flesh? *Did He exist in ancient times as Christ present with His people?* Now, we come to settle that question, and I trust you will try to divorce your minds from everything else. If you do not, I shall be talking to no purpose, and you will not see these things as I see them; if I talk of one thing, while you think of another, I shall talk in vain; if your minds are on the alert for some argument to offset what I have said, you will not be instructed. You ought, in justice to yourself, to me and to the questions involved, to lay aside every thing that is secondary. Now, try to do that; the question is: Did Christ exist as Christ, before He came in the flesh? I have read from Anti-pedo-baptist books that try to show that He did not. I will now read from the Bible to show He did.

> Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them, and that rock was Christ.) I Corinthians x.1-4.

If Christ was not with them, Paul wrote falsely.

He says they drank of that spiritual rock that followed them and that rock was Christ. *It was Christ*, *not* a *type* of Christ. Some have gone out into the wilderness to the rock Moses smote, out of which came literal water and said this is the rock Paul meant; and that he meant to say, it was a *type* of Christ. How bewildering it is. Unfortunately for them, Paul left the *type out*. In their own translations they cannot find it. In Mr. Campbell's, Mr. Anderson's, the Baptist revised translation, in none that was ever made can we find the *type*. They all say, "THAT ROCK WAS CHRIST." Now, did the Hebrews have Christ, as *Christ*, with them? Paul says they did. Did Moses? Paul says he did. It is true, or it is false. Let us settle the question as we go along. Christ, then, was with Moses, when he led the children of Israel across the Red Sea. He was not there merely as a *typical* Christ, as a *prospective* Christ, but AS CHRIST *present* with his people; and all their spiritual supplies were drawn from the *Christ* who was with them. Mr. Howell says, all *before* the coming of Christ *in the flesh* was "type" and "shadow." Paul says they had Christ with them, and this should settle it forever with every one. They had the *two* rocks there. They were thirsty and perishing for the water of this life. They were outwardly in the same condition that they were inwardly, in relation to spiritual matters. In that condition, God seeks to make a lasting impression upon their minds. Ex. xvii.6.

Behold I will stand before thee thereupon the rock in Horeb, etc.

How was that? There was the *natural* rock to supply their *natural* thirst, and there was the *spiritual* rock standing on the *natural* rock, to furnish *spiritual* water to quench the thirst of the soul. There is no dodging the question, and it is infidelity that tries to do it. It is nothing under Heaven but God-insulting infidelity, that denies salvation to the human family for four thousand years. Well, that is one step.

Now, let us see if we can find a Christ further back. Can we find Him anterior to this? Let us walk step by step:

By faith Moses, when he was come to years, refused to be called the son of Pharoah's daughter: Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Hebrews, xi.24-26.

Reproach of whom? Christ. Where? In Egypt. When he was in the presence of Pharaoh. When he had it in his power to lay one hand on the pyramid of the kingdom and the other on the throne, he refused all. Why? Because he had riches above that. He had Christ with him. Where was he? In the dark land of Egypt. Who was with him? The people of God. Who else? CHRIST. And he loved Christ so much, that he even esteemed the reproach he bore for Him, more than all the treasures of Egypt. There are not many of us who esteem Him so much as that. But few Christians esteem the reproaches they bear for Christ greater riches than the "greenbacks" and "gold" of this world. But few such as Moses now living that are so taken up with Him who appeared to him in the bush, for it was absolutely Christ that appeared to him in the bush. He constituted Moses, the *visible* mediator of the church to go down to Egypt to deliver his people out of the land of darkness. He told Moses what to do if they would not believe him. "What is that in thine hand?" "A rod." "Cast it down." He did so, and it was a serpent. Moses fled; but the Savior told him to take hold of it. At the bidding of Christ he seized it by the tail, and it was turned into a rod again. That convinced Moses. "Moses, put thy hand into thy bosom!" He did so, and when he took it out it was leprous as snow. "Put thine hand into thy bosom again!" He put his hand into his bosom again,

and when he plucked it out it was turned again as his other flesh. There was in those miracles a convincing of Moses, that the Divine *Logos* and head of the church was with him. Now, said He, work these signs. Moses went down into Egypt and cast down his rod. The Egyptian magicians had their rods converted into serpents, too; but the rod of Moses swallowed up all their rods. There was demonstrated to Moses in Egypt so much of the Christ that appeared to him in the bush, that he esteemed even the reproach heaped upon him (consequent upon his taking the part of Christ's people) greater riches than all the treasures of Egypt. So He was there *as a present real Christ*, not as a *prospective* one, not as a *shadow* or *symbol*, but *absolutely as* CHRIST. We find Him, then, with Moses in Egypt.

Now, let us see if we can find Him anterior to that. *What is the work before us?* It is to find Christ with His people prior to His being with Moses in Egypt.

Brethren, I speak after the manner of men; though *it be but* a man's covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Gallatians, iii. 15–17.

What do we learn here? First, that there was a covenant four hundred and thirty years before the law of Moses, confirmed to Abraham. Second, that it was confirmed *in Christ four hundred and thirty years before that law.* Then Christ, as Christ, was with Abraham four hundred and thirty years *before* He was with Moses in Egypt. He was Abraham's Christ, and Paul tells us the covenant was confirmed four hundred and thirty years before the law of Moses. *He had the gospel preached unto*

him. Then have you any higher privileges than Abraham had? *He* had the Christ, *you* have the Christ; *you* have the gospel, *he* had the gospel. Are you ahead of him? Was he not on a perfect level with you? He had the *same* Christ, the *same* gospel, the *same* covenant, the *same* righteousness *by faith;* and, hence, the propriety of his being "the father of all them that believe." Now with the thought that that old church ceased to exist, and that Abraham had no family for two thousand years after he was buried we have this kind of a picture; that the father was dead and buried two thousand years before his children were born. That our father lived in one church, in one age, under one covenant; and that, we his children live in another age, out of that covenant, out of that church, under a new covenant, in a new church, neither of which necessarily holds any connection with the other. Can sensible people believe that? The covenant that makes parents is the covenant that constitutes children in law; and the covenant that makes Abraham our father is the covenant that makes us his children. That covenant was in Christ; it was the gospel covenant; it had the gospel in it; it embraced Abraham, and he had righteousness in it by faith. This covenant constitutes us his family, his long drawn out line. First, the covenant was confirmed; second, it was four hundred and thirty years before the law; third, it was in Christ. Then the *covenant* was there, *Christ* was there, the *gospel* was there, and the church was organized under that covenant. Then, as the covenant was in Christ, it was the Church of Christ that was organized there; and He has never forsaken it from that day to this, and He never will. Now we have found that He existed as Christ in the days of Abraham.

But now He comes to the Jews in the flesh. Now He talks to the extended family of the people He talked to when He led them out of Egypt. He has been with

them all the time as a spiritual Christ; but now He comes as a member of His own church, born of the flesh of Abraham, in the Abrahamic church under the Abrahamic covenant, Christ now comes in the flesh as a member of His own church. Divinity and humanity are now united in one person in the church He loved; and he talks to that church.

Your father Abraham rejoiced to see my day: and he saw it, and was glad. John viii. 56.

"But," says one, "you are a little in the brush there; you don't understand the case at all. Abraham was a prophet, and seeing Christ's day, was glad and rejoiced." No; listen:

Then said the Jews unto Him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them: Verily, verily, I say unto you, BEFORE *Abraham was, I am.* John, viii 57-58.

He was *before* Abraham and He constituted Abraham, the father of all his organic family in all ages to come. "BEFORE ABRAHAM WAS, I AM!" *

Now we have found Christ *before* Abraham's time; can we go back farther than that? A hundred years, would be before, or one year would be before; but how long before the time of Abraham can we find Christ?

For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. I Peter, i. 18–20.

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*The force of this utterance of Christ centers in the "*I am*," which is the exact equivalent of "Jehovah," usually rendered Lord in the Old Testament. Hence, the reply of Christ means, and they so understood it, *as Jehovah I existed* before Abraham. By considering the institution of the covenant with Abraham, in the comparative light of Scripture, and especially of Paul's exposition, it is noticeable that the covenant, or church covenant was between Abraham and Jehovah, this makes plain the devotional element of the transaction. Genesis xii. 7. "There builded He an altar unto the Lord (Jehovah), and called upon the name of the Lord." This is the same Jehovah that says in verse 2, "I will bless them that bless thee, * * and in thee shall all the families of the earth be blessed." See Genesis, chap. 17.—*Ed.*

Here is Christ existing in a real and scriptural sense as the Jehovah, before the foundation of the world.

All things were made by him; and without him was not anything made that was made. (Jno. i. 3.)

Is that not enough? He was before the foundation of the world as Christ. He is the cornerstone of the foundation of the invisible and spiritual church—the Redeemer. Since man fell and needed help, He has been his helper. Since man fell and needed a Savior He has been that Savior. If when man forfeited life, there had been no one to extend life, he would have been without hope. But the plan of salvation was completed; Christ existed; the Savior was there, and when man fell he was caught in the plan to save. *Never a moment* passed after his fall, that he was without a Savior. Christ was fore-ordained to save man as soon as he fell. He was not a prospective Christ, but was in the God head before man was created. If he was fore-ordained before the foundation of the world to save man, then, he existed before the foundation of the world. Soon after Adam was made he fell, and as soon as he fell, he needed one to save him; then, in order that Adam might be saved, the Savior had to be there, and the grace by which he was saved had to be there; so the gracious saving love is older than the human race.

God so loved the world that he *gave* his only begotten Son.

And, now, I will read the language of the Savior.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. John, xvii. 1–5.

Christ had glory with the Father *before the world was* —but how can I speak in sufficiently becoming terms of that Christ. He made a race. It fell. He loved it so much that he came after it. How rich was Heaven with its glory while He was there with the Father! How shall I talk about that Savior who was enthroned in glory and worshiped by angels before the world began? As the poet has expressed it:

How shall I my Savior set forth,
How shall I his beauties declare;
O, how shall I speak of his worth,
Or what his chief dignities are?
His angels can never express,
Nor saints, who sit nearest his throne,
How rich are his treasures of grace;
No, this is a secret unknown.

He condescended to take the crown from his head and lay it down. The angels gathered around him and said, why, master, lay aside thy crown? We have never seen it laid down before, what does it mean? See the Son of God looking downward to a sinking world. The race I made is sinking to the pit; I must go after it; I must not take my crown, it is so bright they would not see me. It is too glorious to take into that world of sin and folly. With his own hands he lays aside his robe and turns his back upon the throne! He bids farewell to the angels, to Michael, to Gabriel, to Raphael, to Uriel and even to God, the Father. Why is all this? Man has fallen! Man is ruined!! I am the fore-ordained Savior and I must bid adieu to Heaven and go after him. O, what condescending love! Can we find language to express our deep gratitude? No, when we have been there ten thousand years we will not have ceased the praises due his glory, his condescension and his power to recover a sunken, lost and ruined race. But he laid aside his glory. Is it too much of the imaginary, too much of the fancy, to suppose that for once the

angels unstrung their harps of celestial praises, hung them upon bowers near the throne of God and were hushed into silence? Is there too much of the imagination in that? Christ is out of Heaven! Christ has left the kingdom of his Father for thirty-three years to tabernacle in the world. He became "a man of sorrows and acquainted with grief." O, the condescending love of that ever blessed Savior! While he could have remained upon His throne and the whole race might have been lost to all eternity, and not an angel would have mourned on account of it; He laid aside his crown of glory and came after us! He did not forget the glory. He wanted to be there. He did not forget his possessions in the glorified land.

But further along in the same chapter, at the 24th verse:

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

He prayed for that glorification before going home to God, and when he went to his crown again, David, the sweet Psalmist of Israel, in vision saw him in his pathless exit nearing the citadel and says:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory. Ps. xxiv. 7-10.

Do you hear the songs? Do you see the angels tune their harps and touch the gentle chords, while mellow notes float through the celestial fields of light, with halleluiahs to God and the Lamb forever? The Savior has returned to Heaven; He wants us to be there too. Father, I loved them and went after them, I laid aside my crown.

Let this mind be in you, which was also in Christ Jesus: Who

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being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 5-11.

We have laid the foundation of the identity question. If there was no Christ at the time of the fall, there is no Christ now. When Adam fell and forfeited life there was life for him. Now we will find the antiquity of the life.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness. In hope of eternal life which God, that cannot lie, promised before the world began. Titus, i. 1-2.

There was *the life before the world began.* Paul says He promised it. In the covenant relation, Christ was constituted the fore-ordained Redeemer, and God the Father the prime actor through mercy. The life of Christ antedated the race; that is Christ's own life. This is the life that God the Father promised, God the Redeemer, to all that were redeemed by him, and that life antedated the race. As soon as Adam forfeited life, the eternal life was ready. Since he fell, the Savior was there to lift him up: as soon as he needed salvation, the Christ was there to save him.

Now then, to show you the grace in Christ at that time, for we must go step by step and lay a foundation upon which to build the lectures to follow.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called

us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. II Timothy, i. 8–9.

There is *Christ*, the *life*, and there is the *grace before the world began*. Ever since Adam fell there has been grace to save him; ever since he forfeited life, there has been life for him, and ever since he has needed a Savior there has been a Savior for him. I believe that Adam became a regenerated man, spiritually a "Son of God." To be spiritually a *son* of God is to be *born* of God, and we cannot be born of God without the *work of regeneration*, *without grace*, *without the life* of God. Now, let us see if Adam became a regenerated man.

Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. Luke, iii. 38.

Adam was the son of God. If we may understand from this that he was both naturally and spiritually "the son of God" he was a joint heir with the Lord Jesus Christ. The fact of sacrificial worship being observed in his family harmonizes with this spiritual view. We all know what a family record is; it is a record where all the names of the family are written down. God has a family record. Let us see how far back it goes.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world. Revelations, xiii. 8.

There was the lamb slain from the foundation of the world. He has the book of life and the names of the family are recorded in that book—not a literal book such as we have, but in the ever faithful memory of God who knows all things. He knows all his children. Again we have it in Revelation:

The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell

on the earth shall wonder (whose names were not written in the book of life from the foundation of the world), when they behold the beast that was, and is not, and yet is. Revelations, xvii. 8.

Here is the book of life going back to the foundation of the world; and all the born of God are registered in it, and I believe our first parents are therein registered with their faithful son Abel, with Enoch and Noah, and all those who, in antediluvian days, did call upon the name of Jehovah. Then the Jehovah Christ, that saved from the beginning, is the Christ who saves in our day. The Christ of Enoch is our Christ; He is the Christ that lies at the foundation of the church. He made it, it is His church and we will trace it's perpetuity in all ages. He it was that said to John on that lonely isle.

I am Alpha and Omega, the beginning and the end, the first and the last. Revelations, xxii. 13.

Yes, here He is "ALPHA and OMEGA;" the world's only hope, Adam's hope, his *last* son's hope, "*fore-ordained before the foundation of the world*," (I Peter i. 20). He *was* and *is* the "LORD, JEHOVAH, ROCK of AGES," (Isaiah xxvi. 4).

This was the thought, the heart inspiring, and soul transporting thought, that burned upon the sacred altar of the singer's heart, and sweetly invited the following out-gushing strains of melting song:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy side a healing flood,
Be of sin the double cure—
Save from wrath and make me pure.

Should my tears forever flow,
Should my zeal no longer know,
This for sin could not atone;
Thou must save and Thou alone;
In my hand no price I bring;
Simply to Thy cross I cling.

While I draw this fleeting breath,
When my eyelids close in death,
When I rise to world's unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee!

Yes, *Amen!* and *Amen!!*
"*Hide me*, O my Savior, *hide*,
Till the *storms of life be past*."
Yes, "Hallelujah."

"When I *rise to worlds unknown*
And *behold* Thee on Thy throne—
Rock of Ages, cleft for me!
Let me hide myself in Thee!!
Hallelujah! Hallelujah!! Amen!!!

The discussion thus far conducted relative to the spirituality of the Abrahamic church is in refutation of those who deny that regeneration and godliness entered into the experience of God's people in those early days. If we find the constituents of the invisible church in the faith and hope and sacrifices and ordinances of the ancient servants of God, then, the soul being there alive and active, it is violently presumptive that we should find there the visible church, clothing it as a sensible body. And as these inner essentials to the very life of God's kingdom have been perpetuated and are identically the same now as then, so the presumption is that the outer organization is essentially the same having been changed only in those particulars, touching ceremonial matters that were incident to its mission in preparation for the coming of the Messiah.—*Ed.*

LECTURE IV.

God is *one God;* His *way* is one; His *will* is *one;* His grace *is one;* His *covenant* of *grace* is one; His *church* is *one* and *only one.* It is *one great organic compact*, of which there has never been any cessation, and never will be from its *beginning* to the *end of time.* It is not made up of only one branch, as the following language of the Savior teaches:

> And He said, Whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?
>
> It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth.
>
> But when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. Mark, iv. 30, 32.

It is like a grain of mustard seed that is cast into the ground and springs up into a large stalk putting forth *branches* so large that the birds of the air come and lodge therein. He says *the kingdom of Heaven is like unto this.* Now, if the church is not made up of these *various branches*, I fail to comprehend the meaning of the parable. We claim that *all the branches* are *branches of that one great family*, the *one visible kingdom* of God in the world. The church that is not in existence in compliance with the covenant and expressed will of God is *no part of His visible kingdom.* It is literally outside of it. I do not mean to say it is without religion or spirituality. As I have said *regeneration* is a *spiritual* work—an *internal* work; and *visible church organism* is an *external* and *visible*

relation; a man may be regenerated and be a member of the spiritual or invisible church, yet not a member of the visible church. There is just as much difference between the visible church, and the invisible church, as there is between the *visible body* and the *invisible* spirit. Your spirit *can not* become a *member* of the *visible church*, and your body *can not* become a member of the *invisible* church. They are as distinct as *material* and *immaterial*. The spiritual church or kingdom of Christ, is made up of all the spiritually renewed, whether they are in the visible church or not. All that are in the visible compact, in pursuance of the ancient covenant of God, are in the visible church, whether regenerated or not.

Now, if the reader will keep things apart that are apart, I will talk to his understanding.

Before we come fully upon "*the identity*" of the *covenant* of *grace*, I have some remarks to make in this way: A *family*, *after* it begins to exist, *continues* to exist. This being so, we as Pedo-baptists believe that the *visible family* or church of God *never ceased to exist;* but has been perpetuated from the beginning, and will be perpetuated through all coming time. God is the Author of *four* well-defined families, to which I shall briefly refer. In the *first* place, He is the Author of a family by *creation*. In the *second* place, He is the Author of a family by *re-creation*, or *regeneration*. In the *third* place, He is the Author of the family *organic*, or *organized*, which we call the visible *church of God*. In the *fourth* place, He is the Author of the *glorified* family. Then we have them in this order: The family *in heaven;* the family of the *regenerated upon earth;* the family *organic;* and the family by *creation*. Each one of these families after it began to exist ceased not to exist, as we believe, and here we will argue analogically. A truth may be stated in the Bible which is beyond the comprehension of a man, or which is beyond his reason. His

mind, however, accepts it as truth simply because it is found in the Word of God. But, if in the Bible he sees the reason of that truth set forth and illustrated by analogy, his acceptance of it is confirmed. Now reasoning in an analogical way, I will first notice the family by creation:

God made the first man; and in *that* first man we all existed in our nature. The whole human nature was in that one being; and we, to-day, that drawn out nature, are simply an extension of Adam's family. Because Adam is not now living, and because we that are here to-day, the human race now living, are not the immediate family of Adam, am I authorized to conclude that we are not the same family drawn out? If a man were to assume that we are not Adam's race because six thousand years removed from his time, you would laugh at him. Since the world's existence to the last son and daughter of the race, it will be Adam's family drawn out. The whole race, the whole nature was there potentially—it is simply drawn out. That is the family of God by *creation. It continues to exist*, and I will have use for that presently.

Now, I pass to the *second* family, the family by *re*-creation. The first family was by creation, the second is by re-creation, or by regeneration by the Spirit of God. After the first man fell from his created state it was necessary that he be restored to purity in order that he might be happy. Then out of the fallen family God created a *new* family by *re*-creation or *re*-generation. Hence, the *spiritual* family, in the contemplation of the Father, began before the foundation of the world, and continues its career, with that of the natural family.

We read in Revelation xiii. 8, that the Lamb was slain from the foundation of the world, because the world needed him and the Lamb's book of life was kept, because the regenerated family must be registered in it. The spiritual family of God began in the family of Adam and it

goes on. It has never ceased to exist and never will cease. That is the *second* family of God. After it began, it ceased not but has been drawn out from generation to generation. We will never know a point at which that spiritual family will cease to exist. It was *made for eternity* and will *endure to all eternity*. God's spiritual family existed in the world among men *before* the *visible* family began ecclesiastically. For two thousand years the world had existed before this *organic* family of God began in the family of Abraham. That was the *third* family. *First*, the natural; *second*, the spiritual, *third*, the visible, or ecclesiastical *family*, or *church*. The visible family or church, is called the church of God, or family of God. That family is the organized family. The Pedobaptists believe and argue that this family has never ceased to exist, but that it has remained the *same family or church through all ages*. Reasoning by analogy we are driven to the conclusion, that as the *first* family, after it began to exist, ceased not to exist, and as the *second* family, after it began to exist, ceased not to exist, so also the *third* family, after it was organized, should not cease to exist, and has been drawn out into a perpetuated family. Because the first members of the visible church are all dead and buried, does not authorize us to say it has ceased to be the same church and has given place to another. Such an argument, if true, would justify the assertion that the race now existing is not the family of God by creation, and that the spiritual kingdom existing now is not the same that existed after the regeneration of the first man. If the *first* and *second* are *perpetuated*, we reason, by analogy, that the *third* is *perpetuated*, and this conclusion favors *identity*.

I pass to the *fourth* family and in this I must be brief. This is the *glorified* family. Is there any one who supposes that after the glorified family commenced to exist it ceased its existence? I mean the saved in

Heaven? Those that have gone to the General Assembly and church of the first born? Those that have quit this world of storms and dark clouds and live in the full glory of the Upper Sanctuary? Is there any one that supposes the *fourth* family has ceased to exist or will cease to exist in the future? If so, why all this toil and strife to get there; if it is to cease we had as well not go there. If after being numbered in the family above, we cease to be one of that family, because it has ceased to exist, perhaps we had as well not suffer so much to get there. Who in all the land would labor so hard to reach the home of eternal blessedness without hope of staying there forever? Now, if this is true reasoning in an analogical way from the *first*, *second* and *fourth* families, we are *irresistibly driven* to the conclusion that the *third* family or church of God, has not ceased its existence, and *never will*. God organized it *for eternity*; God gave it existence under the *Christ*, the *covenant* and the *grace forever*, and if that *old* church ceased to exist, it is a break in the work of God, a thing otherwise unknown among angels and men.

Now, I go back to look at these *four families* again, commencing at the first, for *another object*. Now, can you believe the *first* family of God—that by creation—was drawn out and *perpetuated* in the absence of all infants? HOW COULD IT BE PERPETUATED? *How could it be drawn out?* It was the *first* family and was drawn out. Does it exist without "the babies." Now, just strike out the *infants* in God's family by *creation* and how long will it exist? That is the *first* family. Now, I take up the *second*, the family by *regeneration*. Those that are renewed out of the fall, those that are taken into *spiritual communion* with God, depravity gone, death spiritual gone, *holiness* restored and *regeneration existing*.

Now, we need not challenge any Anti-pedo-baptist to say that *infants* are not embraced in the plan of redemp-

tion, nor that *infants* have not been and will not be in the work of *regeneration*. We need not press upon them the consequence of such a negation. To say that infants are not to be regenerated, are not to be renewed, is to say they are *not to be in heaven*. Hence, they must be obliterated, wiped out of existence spiritually or sent to perdition. *First*, they are to be saved, or, *second*, they are to be *annihilated* or they are to be lost. Let the Anti-pedo-baptist say which. You say, they are saved by regeneration! Yes. By regeneration, God puts them into His *second* family.

There is the tender one that opens its eyes, flashes them upon the world for an hour, then lays its face upon its mother's bosom and closes them *forever*. It is born in the *fallen* state, and it must be *renewed*. It is not taken to heaven till renewed. God renews the tender flower, and it is taken to heaven, *not to be renewed*, but because *it is renewed*. I do not say at what time God's spirit renews the dying child; but it must be renewed in the moment of death if not before. God knows when to do it, and He does it. There are the *first* and *second* families; and no man will open his mouth against the position that God has arranged them for *infant* offspring.

Now I pass the *third* family, the visible church, to look at the *fourth* family; and will any Anti-pedo-baptist upon the earth say there will be no infants in the *fourth* family. It is called the church of the first born. [Hebrews xii. 23.] Where is the man who says God has no use for infants in that family? There are none. Then all believe there are infants in the church above. Does God have use for the infants in His *first* family? Surely He does, or they would not be there. The race could not be extended without them. God arranged the church for them, Christ died that they might be there; He arose that they might be there; and He went to prepare a place for them. And as certain as

God lives; as certain as Christ is the Son of God and our Savior, our dying children will be there through all eternity in the church of His own first-born enrolled in heaven. God wants them there; and we should not open our mouths against the will of God. He organized the church to have them there.

But to recapitulate. First, God's family by creation was intended to exist in perpetuity with infants in it. God's second family by re-creation or regeneration, was also to be perpetual. God's third family, the visible church, was organized with infants in it.

Now, the work before us is to show clearly, as we think we can, the perpetuation of the third family, or the visible church of God, that it is a drawn out family, an extended family, an organized family, that did not cease to exist at the coming of John the Baptist; that it did not pass into non-existence at the coming of Christ —but that from Abraham's time it ceased not to exist as the organized church of God, and has been perpetuated to the present generation. That is Pedo-baptist doctrine. We believe it, advocate it, and vindicate it. The Anti-pedo-baptists do not believe this. They believe that the third family that came into being in the family of Abraham did have infants in it, and there is not a dissenting voice to this; but they say, or teach by inference, that it was a bad arrangement; that it did not work well; and they say that the *old* church was brought to a close, and a *new* one organized, that did not give to infants of professedly-believing parents a place in it. Why? Did it not work well? Was not the work well done? Whose work was it? God's. To do what? To organize a visible church in the family of Abraham. Then was it not God's work? All say *yes*. Did not God know just how He wanted it? *Yes*. You say it did not work well. Why? Because it had "babies" in it. That is the reason it did not work well, and he poured the vials of His

wrath upon it, and sent it into Babylonish captivity, *little wheels* and all; but the machine still did not work well; and at the coming of Christ He got so tired of it He blotted it out of existence. Whose work? God's work! See the attitude in which they place the Creator. He was so ignorant at the beginning that He did not know how to organize the work. He had too many little wheels in the machine, and watched its work two thousand years before He found out that He could not make anything out of it. He then dashed it to pieces and got up another church that He thought would work better. One that had no infants in it, but only adult members. Now, my Baptist and Reform brethren, how can you have confidence in a God like that? He thought He was right, I am sure. He did not intend to make a mistake in organizing that *old* church; but after it had troubled Him for two thousand years, He learned from long experience that His work was a failure, and that He would have to destroy it and get up a *new* one OUT AND OUT. How can you have confidence in a God like that?

Grant you that He got up a *new* church, not that it is true, but for argument sake I admit it; may He not have made some mistakes in organizing the *new* church? He experimented two thousand years upon the old one, and condemned it, you say. According to your showing, you have not existed quite two thousand years, and who knows that He will not repudiate that work as He did the first, and get up another church?

Shame on the doctrine that is liable to such criticism and stringent exposition. But, perhaps God made a mistake when He got up the family by regeneration and it is all wrong, and may be dashed to pieces. He thought He was right, when He organized the visible church, but it proved to be wrong. This principle laid down and all these God-dishonoring consequences

necessarily, follow. But, let us go farther: He made heaven; He was well pleased with it; He made it for our home; but perhaps in the roll of centuries and cycles He may become displeased with it, and destroy it, and leave us without final hope. You see to what the church destruction doctrine will lead, if pursued to its final consequences.

A few preparatory remarks are necessary. There is a God, or there is no God. There is a Christ or there is no Christ. There is a Holy Spirit or there is no Holy Spirit. If there is a God, we can know it to the satisfaction of our consciences. We have fallen and need salvation. This we can know as surely as the other. We can know that without salvation we shall be miserable as surely as we can *know* there is a God. If we can know there is a God, and that we are lost without salvation; if we can *know* that God proposes to save us, we can just as well *know* He is to save us by grace, and we can just as well *know*, that He saves us by grace, through His covenant of grace, as we can know anything else. We can just as well *know*, that He saves us under the covenant of grace, and by grace in Christ, as we can *know* there is a Christ. If we can certainly *know* all these things, then we can just as certainly know that God has a visible church. Then we can just as certainly find that church described in the Bible as we can find *God* described in the Bible; as we can find Christ described in the Bible; as we can find the Grace described in the Bible; as we can find the Holy Spirit described in the Bible; and as we can find the covenant of grace described in the Bible. We can find the visible church as plainly described there and as plainly presented to the mind, as we can find God there, Christ there, the Holy Spirit there, the grace there and the covenant there; God has not left us to guess at these things. They are all plainly laid down in His revelations to man, and the reason it is so

mystified is, that there are so many of the dirt-daubers that Ezekiel speaks of, daubing with untempered mortar. They have daubed up the way of holiness until people are perplexed to find it. But come to God's word and you have the lesson line upon line as plainly drawn out, and regulating His church, the covenant, and the membership, as it can be done.

Now, I read the following:

Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Gal. iii. 15–17.

There are three questions that come up here in order: *First*, *when* was that covenant confirmed? *Second*, *where* was it confirmed? *Third*, *how* was it confirmed? First then, the seventeenth verse answers the question:

And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Then we see the confirmation of the covenant was four hundred and thirty years before the law, which takes us back to Abraham. So that is settled. Now, the second question, where was it confirmed? Listen:

And this I say, that the covenant that was confirmed before of God *in Christ.*

That is the where, it was in Christ. There was but one covenant in Christ. There is no little wrangling in the religious world about the number of covenants God has made with man. Some assume that He made but one and others four or five. It does not matter how that may be; there was but one covenant of grace. Now, all we have to do is to find what covenant was the covenant of grace and that is the one that was in Christ, for I have

before read from II Timothy i. 9, that "the grace was given us in Christ Jesus before the world began." The grace was in Christ, the covenant was in Christ; we are saved by grace through the covenant and that covenant was in Christ. Where the grace is, the covenant of grace is, and the grace is *in* the covenant that is in Christ. I read in Titus i. 2 that God, before the world began, promised us eternal life, and that life was the life of God, that was in Christ before the world began. It cannot be evaded. God covenanted with Abraham to give Canaan to him and to his posterity. That was a covenant of worldly affairs, that is a deed to a tract of land called Canaan. But that covenant was not a covenant of grace, for the land could not be in Christ. It was of a temporary character and not at all connected with these investigations. The covenant confirmed to Abraham in Christ was an everlasting covenant. It was of the everlasting God, in the everlasting Christ and for the everlasting church. That is the covenant that now concerns us. We have found the when, and where, of its confirmation, but the verse does not tell us how it was confirmed. How was that covenant in Christ confirmed? For the answer to this question I refer you to this language.

For when God made promise to Abraham, because he could swear by no greater, he sware by himself. Saying, Surely blessing I will bless thee, and multipling I will multiply thee. And so, after he (Abraham) had patiently endured, he obtained the promise Heb. vi. 13–18.

There it is:

For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

There is the confirmation. God swore to it. Are you willing to disregard the oath of God? How rash it would be to say he would tell a falsehood and swear to it.

How important it is to believe He spoke the truth. He was willing to condescend to swear to it. He swears by Himself. What for? To confirm his counsel and His covenant. Why did He want to confirm it?

That by *two immutable* things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Have you a hope, friendly reader? What is the soil in which it grows? *The oath of God.* If He swears truly it is secure; if false, you are deceived.

Now, we have found the when, the where, and the how. It is confirmed in Christ our Mediator, by the oath of the living God, and the man that would knowingly detract from it in the least would dethrone God, if he had the power. For a man who would thus wilfully oppose the covenant, so confirmed by the Eternal One, at once places himself in open violation of the plainly revealed will of God. If he is opposed to the covenant, its requirements, its regulations, and the church organization under it, he is opposed to the will of God, and that opposition is the result of infidelity. The church is under that covenant in Christ, who loved it so much that He gave His life for it. That is the church that He still loves; that is the church that is to fight on till He bids us come up higher. That is the church that the gates of hell shall not prevail against. The strong arm of God is pledged for its defence and protection. The oath of God is our pledge for its perpetuation unto its final glorification. Talk not lightly about that church.

That covenant made with Abraham was the *gospel* covenant.

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Gal. iii. 8.

This passage shows that the gospel was preached to Abraham. He believed it, and accepted it and was con-

stituted the head of the visible church under that covenant; under that grace and under that gospel. God made choice of him as the first man in His visible family by organization, as He made Adam the first member of His family by creation, and the first man by regeneration, in His family of the regenerated. We have now shown that Abraham was made the first member of the third family by organization. That the covenant was made with him; that He was constituted the father of the church under the covenant of grace in Christ, and that the gospel was in the covenant; and that the church has existed from His day to the present, and will exist to the end of the world; and when God is done with it in the world, He will take it to himself above.

Now I read as follows:

> And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face and God talked with him, saying, As for me behold my covenant is with thee, and thou shalt be a father of many nations. Gen. 17. 1–4.

Now we are to look after the covenant that constituted Abraham the father of many nations. That is the covenant of grace *in* Christ. If we can find that it is the covenant that made him our father, then we are surely on safe ground. We are then placed on the oath of God, a foundation that all the storms of time can never shake. Fifth verse of the same chapter:

> Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Why? "For a father of many nations have I made thee." There is the work; there is the covenant. There is the change from *Abram* to *Abraham*. Abraham means the father of nations. First it was Abram, now it is

Abraham. That is the covenant that changed his name and made him our father. The covenant that changed *his* name also changes *ours*. He was made the father of nations.

When we cease to be servants of the wicked one by that covenant, it makes us his children. Break down that covenant, and you destroy the relationship existing between us and the Father. But, again, 13th verse.

> He that is born in thy house, and he that is bought with thy money must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant.

Now I go back to the 9th verse.

> And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee. Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

This external cutting was a *token* of that covenant that constituted him the father of all nations. God says the male descendants must have this *token* upon them, or they shall be cut off from His people. By *birth* they came into the family, and by *circumcision* they were acknowledged members of the family. The relation of visible church membership was thereby recognized. He did not come into the family by circumcision, but was marked or recognized by it as a member of the family. It was a mark of the covenant, or a token or external sign of it. It is thought by some—and I have time only to just mention this—that the members of the Abrahamic church entered it by circumcision. This is not true. It is contrary to reason and the Bible. We do not become members of a church by a sign or token of something else. If circumcision was the door, no female was ever in the church from the days of Abraham to the coming of Christ. But the females *were* in the

church all that time. There were certain special purposes in applying the mark to the male that I will not speak of now. God told Abraham that the male child that was not circumcised should be *cut off*. He was not recognized as a member of the church unless the mark was put on him. The mark did not make him a member of the family, but it was put on him because he was a member. When the shepherd marks his lambs, he does not do it to introduce them into the flock, but because they belong to it. It only designates whose they are.

In the third place, it is said in this chapter that it shall be an *everlasting* covenant. In that covenant Isaac is promised and Sarai's name changed to Sarah. It was the covenant in which Isaac was promised; and God said "In Isaac shall thy seed be called." In the fourth chapter of Galatians Paul says Isaac was born after the spirit. That was the spiritual covenant, the spiritual promise, the spiritual children; and Isaac was born after the spirit, of the grace, *in* the church, *in* the family of God organized in the family of Abraham. Isaac was born of the spirit and was the offspring of the spiritual covenant.

Now, did that covenant cease? It was three times called the *everlasting covenant*, in the seventeenth chapter of Genesis. I have already said that the covenant was a spiritual as well as a visible one, and pious Isaac was a child of that covenant. Now, I will state again that the point of difference between the Pedo-baptists and Anti-pedo-baptists is, First, the Pedo-baptists believe that after that covenant created the church, that it never ceased; that it was perpetuated. It began with the children in it, and, of course, if perpetuated, it still has them in it.

The Anti-pedo-baptists do not dissent from the proposition that it was organized with *infants in it*. They

all say so. There is not a voice heard against it. They have not a book that denies that the children were in it from the beginning to the coming of Christ, or John the Baptist. That is settled by universal consent. But there they stop. We say it was perpetuated beyond that time; and that the same church has come down to the present generation. But the Baptist and Reform brethren say *no*; they say the infants *started* in it and *continued* in it for two thousand years, and then God destroyed that old church. Why do they say this? Is it because they want a church without infants in it? Or is it because they find evidence in God's word that God cast off his own church with its children, and organized in its place another church from which the children were excluded? But we all read in that word that the babies were in the old church under a covenant of God confirmed by His oath; hence, to get the "babies" out they must destroy that church and its covenant, for if the same covenant, under the same grace and by the same God, is perpetuated, the church made by it must exist. Then they must put an end to the covenant. But God calls it an *everlasting covenant*, and He surely meant it. How is this? The Baptist brethren say it came to an end at the coming of Christ in the flesh. That it ceased, and the church ceased with it.

Now, we will call up David, the charming singer of Israel, who sang so sweetly that Saul, the wicked King, when tormented with wicked spirits, sent for him that his heaven-like music might drive them away. David came and touched the gentle chords, the soft notes fell upon the ear of Saul, and the charming influence played about the wicked spirits till they left him in peace. Let us go to David and have him sing to us something about father Abraham; something about his descendants; something about the covenant; something about the church,

which may dispel from our midst the evil spirits of unbelief.

O ye seed of Abraham his servant, ye children of Jacob, his chosen. He *is* the Lord our God; his judgments *are* in all the earth. He hath remembered his covenant forever. Psalm cv. 6-10.

Thank God He did not forget it. That covenant He loved so well, looking to the strong consolation of His children, He remembers it *forever*. His oath hangs about it. His oath is the soul of it. His oath is the crowning of it. "He remembers His covenant forever." What covenant?

The word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

God swore to it. He remembers that covenant forever, the word which he commanded to a *thousand generations*. He gave the same to Jacob for a law and to Israel for an *everlasting covenant*. There it is. A thousand generations were not enough, it did not carry David far enough. The first touch of his harp said a "thousand generations," but as the mellow notes flow out, he sings, "Everlasting." That is the covenant of grace in Christ. That is the covenant to redeem. That is the covenant of the church. That is the covenant God *commanded to a thousand generations*. That is the covenant He *remembers forever*. Now you must destroy that covenant before you can get the infants out of the church. Hillsman and Howell both say it ceased to be, passed out of existence, and the church with it, at the coming of Christ. Did the thousand generations cease at the coming of Christ? It was commanded to a thousand generations and just as the command was at first, it was at last, and just as it was at the first and last it was all the way through. It is the same covenant under the same oath with the same requirements. And in order to bring that

church to a close at the coming of Christ in the flesh, the thousand generations must terminate at that time. They must be found *between Abraham and Christ.*

Now, let us see if that is so. Mark you, David says, He "commanded it to a thousand generations." Now we ask the question, Matthew Levi, can you tell us *how many generations* there were *from Abraham to Christ?*

The reader's attention is called to the account given by Matthew, of the genealogy of Christ, and where the generations from Abraham to Christ are traced, and we have the following:

> So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations. Math. i. 17.

Three times fourteen are *forty-two* generations; ONLY FORTY-TWO. So says Matthew. David sing to us again. How many generations was that covenant to last? "A thousand generations." "Which covenant He made with" our father "Abraham." Abraham was the *beginning point* and the covenant was commanded to a thousand generations. Matthew Levi says it is only FORTY-TWO generations from *Abraham to Christ.* Did it cease there? I ask you to answer yes or no. If you say it *did not cease*, then the *old church* is *perpetuated.* If you say it *did cease*, you contradict David, who said it was *commanded to a thousand generations.* Now, if you say *it did*, you contradict not only David, but *God Almighty himself.* If you say *it did not*, *down goes your new church*, for the *old church* goes on a *thousand generations* from Abraham: It was only forty-two generations from Abraham to Christ. Take forty-two from a thousand, and you have nine hundred and fifty-eight generations for the covenant yet to come, and no man can escape the conclusion. And you have to believe that, or go

into infidelity; for it is not my word but the word of God, and to disbelieve His word, *is* infidelity.

Now, another problem for some school boy to solve. In forty-two generations, from Abraham to Christ, there were two thousand years, and if there be two thousand years in forty-two generations, how many years will there be in nine hundred and fifty-eight generations? You can count it, and the figures will not lie. Two thousand years from Abraham to Christ. Forty two generations. Now, how many thousands of years remained in the nine hundred and fifty-eight generations? Forty-five thousand, six hundred and nineteen years.

I will show you that we are sustained in their own translations of the Bible. Both the Reform and the Baptist translations corroborate the views here presented.

Here is Anderson's version:

'So all the generations from Abraham till David are fourteen generations, and from David till the removal to Babylon are fourteen generations and from the removal to Babylon till the 'Christ are fourteen generations.' Mathew i. 17.

Here is the Baptist version.

All the generations, therefore, from Abraham unto David are fourteen generations; and from David unto the removal to Babylon fourteen generations; and from the removal to Babylon unto the Christ fourteen generations. Mathew i. 17.

Three times fourteen are *forty-two*. Thus you see there is nothing in the Book like the death of the *old* church and the beginning of a *new* one.

Still the Anti-pedo-baptists clamor for a new church.

I call up Paul, who was converted to Christianity several years after the death of Christ. The day of pentecost was fifty days from the crucifixion of Christ, being the "beginning" day of the new dispensation, but not the beginning day of the church. Paul was made an Apostle several years after that; hence, he writes of things as they were under the present dispen-

sation. Now, Paul, be so kind as to tell us something about the covenant that made *Abraham our father*. The first thing to do is to identify the covenant and the next is to show the steps of it. Paul says:

What shall we then say that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Saying, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised? That he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. Rom. iv. 1-12.

There, you see the covenant *identified*. Paul speaks of the seventeenth chapter of Genesis where it is said, "I have made you (Abraham) a father of many nations." He received circumcision to mark him as the father of many nations; and Paul says he received the sign of circumcision, a seal of the righteousness of the faith. That was one purpose of it. Another was to *mark* him as the father of many nations in the covenant of grace; and Paul says it made him father, not only to the Jews, but to all that "walk in the *steps*" of that faith of Abraham.

Then it had "steps," and if you take *one* step away from that faith, you do it at the expense of the *oath of*

God. It was required by the covenant. Now, what were the "STEPS" of Abraham's faith? First, he accepted Christ as his Savior. *We* must do that. Second, he put himself into visible church relationship with the Savior. *We* must do that. Third, he put his children under the mark of the covenant with him; *we* must do that. If we disregard the covenant of God, we disregard the oath of God, and charge Him with swearing falsely. We must "walk in the *steps*" of Abraham's faith. First, he accepted Christ as his Savior. Second, he entered into *visible* church relationship with the Savior. Third, he took his child in with him, and placed the mark of the covenant upon him and the rest of the family, and from that time on, they were God's church. They walked in "the steps" of Abraham's faith. We must do so, if we would be the children of Abraham. I challenge the man who leaves his children out to show that he has taken the three "steps" of Abraham. You accept Christ as your Savior; that is the *first* "step." You enter into His visible church; that is the *second* "step." But you will not take the *third* step. There is Christ, the covenant and the church. I have as good right to say adults shall not be in the church as you have to say infants shall not be. I have as good right to say the church shall be made up entirely of infants, as you have to say it must be made up entirely of adults. I have as much right to say adults shall be kept out, as another has to say infants shall be kept out. God's oath claims them there, and will have them there. Abraham's faith claimed them there and would have them there.

Now, a *new* covenant was made. I believe it, I talk it, I preach it. There was a *new* covenant made. We can not deny that without denying the Bible. I do not want to deny it, for I love to believe it and preach it. Now, the question to be considered in these investigations is this: *Was that new covenant made with a new*

church, or was it a new covenant made with the *same old* church. All the Pedo-baptist churches believe it was made with the *same old* church. The Anti-pedo-baptists do not believe it. The old church, they say, passed away, and the *new* covenant was made with a *new* church. I shall show you that this is not true; that there is not a word in the Book about the new church, and if I do, it should set an *eternal seal* upon their lips about the new church. If this new covenant was made with the old church, the Pedo-baptists are right. If it was not, it may be that the Baptists and Reformers are right; but, if it was made with the *same old church*, neither the Baptists nor the Reformers are right. They are *left out* unless they can show it was made with the Baptist or the Reform church. Now, my Baptist and Reform friends, are you willing to make this sort of contract with me, just before we part, in christian friendship? If the plain reading of God's own Book, and your own books—for I am going to read from them—if the reading of the Baptist version and Mr. Anderson's version of the New Testament will state and show that the new covenant was made with a new church or kingdom, I will hold up my hand before God and promise to preach it henceforth. If it can be found in your own translations, I will preach it that way. But if it is found in your own translations and the blessed old family Bible that the *new* covenant was made *with the same old Abrahamic* church, will you cease to talk about a *new* church? If your own translations say that the new covenant was made with the *old* church, will you believe it, will you accept it, and will you bring your children into the church? If your own books show a new kingdom, I will get into it if you will let me. And now, on the other hand, if your translations and the old translation have it the other way, will you get out of your unscriptural churches and come into God's church and bring your

children with you? That is the proposition. Will you accept it? "Well, I don't know." Why? "I'm afraid." Afraid of what? "I'm afraid our translations will be on your side of the question." You are afraid of your own translations then? "Yes." And you refuse to enter into the contract. "Y-e-s." Why? "O, I don't want my BA-BIES in the church."

Jeremiah xxxi. 31. Jeremiah! *Jeremiah!!* O JEREMIAH!!! "What in the world do you want with me?" There is a controversy between the Pedo-baptists and the Anti-pedo-baptists about the *new* covenant. The Pedo-baptists say it was made with the *old Abrahamic* church. The Anti-pedo-baptists say it is not so; that it was made with a *new* church that began about the coming of Christ in the flesh. That Christ whose Spirit inspired you to prophesy. Now, Jeremiah, do you know anything about this *new* covenant? In the first chapter of Peter's first letter we are told that the Spirit of Christ was *in* the prophets. That Christ talked *through* the prophets and what they said Christ told them to say. Now, Jeremiah, did the Spirit of Christ tell you any thing about the *new* covenant? "Yes." Did He tell you He would make it with a *new* church? Well, read what I say about it. I read as above cited, "Behold, the days come, saith the Lord." Ah! the Lord said something? Yes, and when the God of Heaven speaks, let the kings of the earth hold their peace and the clergymen also. "Behold, the days come saith the Lord, that I will make a new covenant." That is Christ who says, "I will make a new covenant." But, my Baptist brother, with whom was it made? With a *new* church? with the Baptist church? Dayton says that new church was the Baptist church and that he can find it "in Jordan." Jeremiah, what did the Lord tell you about it?

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.

There; the Lord said He would make his new covenant with the house of Israel, and with the house of Judah. Now, I challenge the Anti-pedo-baptist to say the Lord told a falsehood, and I challenge him to say the Lord told the truth. If he says the Lord told a falsehood that is all I want of him. If he says the Lord told the truth, how does the case stand with him? Where is the new church? What did the Lord say? He says, "I will make a new covenant." With whom? "With the house of Israel, and with the house of Judah." But here is one that I suppose you will not distrust as telling a falsehood. I told you I would read it out of your own translations. Mr. H. T. Anderson, will you tell us with whom this *new* covenant was *made?* Yes, sir.

For if that first covenant had been faultless no place would have been sought for the second. For finding fault with them, He says: Behold, the days are coming, says the Lord, when I will ratify a new covenant for the house of Israel and for the house of Judah. Hebrew viii. 7, 8.

With whom was it made? "The house of Israel and the house of Judah," and God closes it by saying, "And I will be their God and they shall be my people," or as Anderson translates it, "And I will be to them a God, and they shall be to me a people." Now, where is the Baptist Church? Where is the Reform Church? Now, my Baptist and Reform friends, will you deny in full view of Judah and Israel as here spoken of, that God made that covenant with the *old church?* Will you, in the face of this, say that God made that *new* covenant with a *new* church? But here is the Baptist version. I do not know how many of their brightest men were engaged in making this translation, but it comes to us endorsed by their "Bible Union" as the best translation ever made. I read from this version.

For if that first had been faultless, a place would not have been sought for the second. For finding fault with them, he says, Behold, the days are coming, saith the Lord, when I will make with

the house of Israel, and with the house of Judah, a new covenant, etc. Hebrew viii. 7, 8.

Where is the Baptist Church? Here they, themselves, send it flying forth to the world that the new covenant was made with the house of Israel and with the house of Judah, which are not new, but old; and yet our Anti-pedo-baptist brethren do not claim to be any part of that *old* kingdom constituted of this Judah and this Israel, but an *entirely new* people. Where then is the Baptist Church? If you will not believe God and His oath, if you will not believe Jeremiah and Paul, and if you will not believe your own books, *what sort of testimony will suit you?*

Here stands the towering church of God. It has been defying the thunders and lightnings of the kingdom of satan nearly four thousand years. Who made up the house of Israel and the house of Judah? The Baptists say, it was at first made up of *parents* and *children.* The Reformers say, it was made up of *parents* and *children.* Then do not leave the children out any longer, Baptist and Reform brethren, get out of your little man-made buildings, and come into God's building and bring your children with you. God requires it; the church requires it; and your own translations of God's word require it. But Anti-pedo-baptists tell us that *infants* are forever ruled *out* of the church by virtue of the character of the *new* covenant.

Now let us look at this as dispassionately as we can. The first point we approach is this: With whom was that new covenant made? We are authorized by the word of God in all translations to say that new covenant was made with the house of Israel and the house of Judah. No man dare call that in question; no man that believes the Bible intelligently will call that in question. Every translation with which I am acquainted has settled

it that way. God settled it that way and it is compelled to be that way. That *point*, then, is *forever* settled.

Now, whether or not, that new covenant rules infants out of the church, is another and *second* question. We are not yet done with that first question.

The point is established that the new covenant was *not* made with a *new* church; but the Anti-pedo-baptists do not consent that it is the *same old church*, with the children out of it. Their doctrine is that the original church was forever destroyed; that no part of it was perpetuated. Hence, they do not believe that it is the *old* church under a *new* covenant that dropped out the infants. There is not a representative man among them that believes that. Then that point need not claim further attention. The next point to be settled is, when was that covenant made, that was called the *old* or the *first* covenant, as distinguished from the Abrahamic covenant which has been already considered? One is called the "old covenant," and the other, in contrast with it is called the "new." One is called the *first* covenant, and the other, in contrast with it, is called the *second*. *When* was the *old* covenant made? Paul settles that question by saying, the new covenant was not according to that which "God made with their fathers in the day He took them by the hand to lead them out of the land of Egypt." The *old* covenant, then, which is contrasted with the *new*, was made when God led the Jews out of Egypt. That point, then, is settled.

Now I go to the Old Testament for a quotation.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, I stood between the Lord and you at that time, to shew you the word of the Lord, for ye

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were afraid by reason of the fire, and went not up into the mount, etc. Deuteronomy v. 1–5.

Moses says here emphatically, "*The Lord made not this covnant with our fathers, but with us, even us, who are all of us here alive this day.*" This covenant was unlike the *new* one; or this *first* covenant was unlike the *second.* The one that was made in Horeb is called the *old* one, the other the *new* one, or *first* and *second.* So, the *new* covenant that Paul and Jeremiah spoke of, was placed in contrast with that made in Horeb, and not with that made with Abraham. "But," says one, "you are running into inextricable difficulty in that way; Paul says 'that which was taken away was the first covenant.' That he does; *that he does.*" But that very covenant that he said was *first*, he, himself, said was the covenant that was made in the day that the children of Israel were taken out of Egypt. That is put beyond question; for this, Paul says in Gal. iii. 17, that the law was given four hundred and thirty years after the Abrahamic transaction. Then this covenant that Paul speaks of as the "first" covenant, he himself says, was four hundred and thirty years *after* the other. Then it was not the "first" in point of time; that cannot be. Common sense rises up against it. For that thing, that was four hundred and thirty years *before* another thing, can not, in point of time, be *after* it. Well, the question then is, in what sense was it the "first?" It was "first" in some sense, and the other was "second" in some sense. In what sense was it the "first" covenant? The church had been existing four hundred and thirty years under the Abrahamic covenant without a ceremonial covenant; for in all the stipulations of the gospel covenant, in all the stipulations of the covenant with Abraham, in all the stipulations of the covenant that made him the father of nations, you cannot find an ox or a sheep mentioned; there was no ceremonial regulation in that covenant at

all. It is all life, destroying death, instead of causing death; whereas, the ceremonial covenant given four hundred and thirty years after, was a death-dealing covenant. In the same third chapter of Galatians Paul says.

> For if there had been a law given which could have given life, verily righteousness should have been by the law.

And in II Corinthians, iii. 7, he says it was "the ministration of death." The covenant with Abraham was "the ministration of righteousness—of eternal life;" but the law given by Moses was "the ministration of death." It demanded death in all its victims, and was a heavy, clumsy, ceremonial covenant. Now the church had stood four hundred and thirty years under the gospel covenant, before it received this ceremonial or ritual covenant. Hence, the law of Moses was the "first" sacrificing covenant God gave to His church, and that is the sense in which it was "first." Now the second or new covenant, is "second" in the same sense relatively that the Mosaic covenant is "first." The Mosaic was the "first" sacrificing covenant, the "first" ritual covenant God gave to His church; yet the church to which it was given existed four hundred thirty years before that time. Hence, the ritual covenant did not regulate the church, but was simply a ceremonial covenant. When that *first* ceremonial covenant was taken from the church, a *new* ceremonial covenant, a *new* ritual covenant was given to regulate the ceremonies of the church under the new dispensation. It was called the *second*, in contrast with the *first*. The "new" is so called in contrast with the "old" Mosaic. The "old" Mosaic covenant was the Sinaitic covenant, not the Abrahamic. The "new" was in contrast with the Mosaic and was the "second" ceremonial covenant God gave to the church.

Those who tell us this "new" covenant was made to regulate the affairs of a new church instead of newly regulating the affairs of the old church, run afoul of

every translation of the word of God; for Jeremiah and Paul both say it was made with the same old church. But they tell us this "new" covenant was the covenant of grace. Let me ask you a question. Do you think that the church had no covenant of grace for two thousand years? Do you think that? If there was no covenant of grace for four thousand years of the world, as a matter of course no one was saved during that time. If there was no covenant of grace for four thousand years, then, if any were saved they were saved, not only without grace, but without the covenant of grace. If this "new" covenant that began eighteen hundred years ago was the covenant of grace, then the world was without a covenant of grace for four thousand years. This was clearly shown, in the examination of the grace in the Christ before the foundation of the world, and the everlasting life in the gospel preached to Abraham. That has been shown.

But it is urged by the Anti-pedo-baptists, who tell us that a new church began to exist under the new covenant; that the law of God was never required to be in the *hearts* of any people until the making of that *new* covenant. That the people that claimed to be the people of God, in the former dispensation, did not have the law of God in their hearts. Now, to make this good I will read but from one author, Mr. HILLSMAN, to show that I do not misrepresent them; for what he says, is what they all say and believe. He says.

> Can a *new* covenant and an *old* one be the same? The character of this new institution and its members is so clearly given, and in such a manner as to settle forever, the question of infant membership, and it utterly excludes it. Its spiritual character is clearly and definitely fixed; 'And I will put my law in their minds, and write it upon their hearts.' The old church had it,—*the law*—only on tables of stone, the new, the apostle says, 'in the fleshly tables of the heart.'—'The Two Covenants,' page 26.

Now, there is the point. Mr. Hillsman, on another page, says the Baptists always believed and taught that. Now, mark the point he makes, for I am going to upset it by reading from the Bible to show it is outright infidelity in Mr. Hillsman and all those who follow him. The point is this: that the *old church* had the *law of God only on tables of stone, not in the heart*; and the *new* covenant has it only in the heart. Now, you see the point. Did the old church have the law of God in their hearts? If they did, Mr. Hillsman's statement is false, utterly false. If they did have it, then that is not a point of dissimilarity between the *old* and the *new* covenants. The difference is somewhere else and is something else. Now to the question. Did the old church have the law of God in their hearts?

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart. Deuteronomy vi. 3-6.

Can any of you beat that? There is the heart engaged in the work away back in the day of Moses.

And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might.

I suppose that takes the whole man. "With all the heart, with all the soul, with all the might." Now, can the *new* covenant require more than that in the way of heart work? Can it require us to "love God" more than with all our heart, with all our soul and with all our might? If it does, it requires impossibilities; and hence it is not binding. "But," says one, "you started to find the 'law of God' in their hearts." Well, do you think it possible for one to "love God" with "all the heart," with "all the soul" and with "all the might" and not have the "law of God in the heart?" The apostle says "love is the fulfilling of the law." Now the sixth verse.

And these words, which I command thee this day, shall be in thy heart.

There you have it. Mr. Hillsman says it was not required in the heart, and in that little book of his named the "Two Covenants," infidelity seems to be let loose, instead of giving a valid argument for a new church. None are so short sighted that they cannot see that he flatly contradicts the Bible in saying that the membership in the Jewish state of the church did not have the law of God written in their hearts, but only on tables of stone. It is likely, says one, that Moses made a mistake there. I suppose the Anti-pedo-baptists think there are a great many mistakes in the Bible. And now that the Jews had this "law in their hearts," what shall they do next.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Here it is to be imparted to the children. "Sitting in the house," walking out of doors, "lying down" or "rising up," and that is the way to train your "children in the nurture and admonition of the Lord." Having the law in your own hearts you must pour it out into your children's hearts. That is what the church ought to do. But, Mr. Hillsman says they did not have the law of God in their hearts under the Mosaic dispensation, and that is what all the Baptists believe and teach.

Well, let us try again; we are settling matters of importance.

Therefore shall ye lay up these my words in your heart and in your soul and bind them for a sign upon your hand, that they may be as frontlets between your eyes. Deut. xi. 18.

These words I speak to you shall be in your heart and in your soul. But again:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that

thou shouldest say, Who shall go up for us to heaven and bring it unto us that we may hear it and do it? Neither is it beyond the sea that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. xxx. 11-14.

Here it was. We find it in the heart, we find it in the soul, we find it in the mouth, that they may learn it and do it. And yet Mr. Hillsman says "the *old* church had it only on tables of stone, and not in the heart," and as contra-distinguished from this the "*new* church" "has it only in the heart and not on tablets of stone." It was in the heart as well as "on tables of stone," and that law that was in the heart and soul and poured out at the mouth was more especially the moral requirements, than the mere slaughter of sheep, oxen and goats. It was the law of love.

Let us try again, and pass from Moses to David who was under the Mosaic dispensation.

The mouth of the righteous speaketh wisdom and his tongue talketh of Judgment. The law of his God is in his heart; none of his steps shall slide. Psalms xxxvii. 30, 31.

Who could wish for more? Can we get more under the "*new* covenant" than that? Could they love God with all the heart, with all the soul and with all the might without the "law of God" being in their heart? That is all the "*new* covenant" requires so far as the law of God and the heart are concerned. The "*new* covenant" requires no more than that. They are not *dissimilar as to that.* This is a point of difference the Anti-pedo-baptists try to make: That the *old* church had only shadows, no substance, no regeneration, and no love of God in their hearts until the "*new* covenant" which they say, was the covenant of grace.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put

within you: and I will take away the stony heart out of your flesh; and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God. Ezekiel xxxvi. 25-28.

There is the heart and there is the Spirit back in the days of Ezekiel. It was also in the day of Moses.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul. Deut. xxx. 6.

God says, "they shall be my people, and I will be their God," the very language of this new covenant in Hebrew viii. 12. And in that "new covenant," God says:

For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more.

Did God never forgive sin and blot out iniquity until the "*new* covenant" was made? If God blotted out iniquity *before* the *new* covenant was made, their sins were not pardoned by virtue of the new covenant. No sin on that supposition was ever pardoned by virtue of that new covenant. Eternal life is not the result of that new covenant. If eternal life is the work of that new covenant, which never existed till eighteen hundred years ago, there was no eternal life to them who lived before. As the new covenant was not made till a little more than eighteen hundred years ago, there were no sins pardoned prior to that time. Then the law of God was not put into the heart of the people by virtue of that new covenant; for if so, it was never there before. I have read from Deuteronomy, Psalms and Ezekiel where that idea is forever buried out of sight. Then none of these things were the result or work of that new covenant.

Well, what was the intention of the *new* covenant? It was simply to regulate the ceremonies of the church under the new dispensation. The old Sinaitic covenant was taken from the church, the house of Israel, which

left it without a ceremonial covenant, and God gave the new covenant to the church that had had the old ritual covenant. The new covenant regulates water baptism, and the Lord's Supper. It fixes the ceremonies of the church. Regeneration is by virtue of the covenant of grace; and not by virtue of the new covenant. Regeneration is not the work of the new covenant; if so, there would have been no regeneration before the new covenant was made. That is the reason the Anti-pedobaptists work so much under "shadows" and "types." But I have shown you that is all false. Their whole theory touching the questions herein discussed is false. The heart was engaged in the work in the day of Moses. The law of God *was* in their hearts, and the Spirit of God worked regeneration in their hearts. Now we see they agree so far. God *was* their God before He made the "new covenant;" "and I *will* be to them a God, and they *shall* be to me a people." That is the language throughout the Old Testament Scriptures on the subject. Then the old is not dissimilar to the *new* covenant in these respects.

Now let us see if the *new* covenant was the covenant of grace. We are told there was no righteousness by faith till it was made; but Abraham was in the covenant that had righteousness by faith, in it. If there was no gospel in it how could Abraham have it preached to him, and believe it and accept it? In Genesis xv. 5, 6, you will find that God asked Abraham if he was able to number the stars in the heaven. Abraham began to count the stars and was perfectly overwhelmed with the task, and in his deep perplexity God said to him, "So shall thy seed be." He had not a child; but he "believed God, and it was counted to him for righteousness." In Romans iv. 12, Paul says Abraham had that righteousness by faith, and the sign of it was circumcision. That was long before the coming of Christ, and four hundred

and forty or fifty years before the covenant at Sinai. There was righteousness by faith; there was the gospel preached to Abraham. Then righteousness by faith was not by virtue of the new covenant. It was a ritual covenant, given in the place of the Sinaitic covenant. The new covenant did not create the church; the old did not. The new covenant has no regeneration in it; the old had none. The new has no remission of sins in it; the old had none. Remission of sins was in the covenant of grace. Eternal life was not in the covenant at Sinai; it is not in the new covenant. It was in the covenant of *grace.* If I thought it necessary to add a few Scriptures with reference to the character of the new covenant I would do so; but I will come to the conclusion of this lecture.

The old ceremonial covenant, I have said, required the bloody sacrifices of the oxen, the sheep, and the goats, the pouring out of blood; that the new covenant does not require. In those offerings, "there was a remembrance of sins;" but under the new covenant, it is not so. There was a constant remembrance of sin, and the necessity of a remission of sins, under that Sinaitic covenant every year, and every day in the year, but under the new covenant it is not so. "And their sins and their iniquities will I remember no more." There are no more oxen and sheep to be slain; no more pouring out of blood. That has been "taken out of the way." It was "nailed to the cross." Christ, the law victim, died on the cross. He was "the end," says Paul; and when He died, the ceremonial law requiring victims died with Him. That was "done away;" and there is a point of dissimilarity between the Mosaic and the new covenant. You see at those other points they were not dissimilar at all. There was no pardon of sins, no regeneration in the Sinaitic covenant, they were in the covenant of grace. There was no substitution in the old covenant; that was in the covenant of grace. There was no slaughtering of

oxen and sheep, and pigeons and doves in the covenant of grace; that was under the old ceremonial covenant. And when that ceremonial covenant was taken from the church and nailed to the cross, God made a new covenant with the same church, "the house of Israel and the house of Judah."

I have tried to make these things plain and I think they must be plain to all. But, as I said before, the fundamental point of difference between the Pedo-baptists and the Anti-pedo-baptists is, with whom was the new covenant made? That has been settled. It has been settled by God, Himself. He said it was made with the house of Israel and the house of Judah. Jeremiah says so; Paul says so, and all the translations of the Bible say so. That is FOREVER *settled*.

LECTURE V.

We closed our last lecture with a brief reading of Scriptures in relation to the new covenant and a few reflections, or explanations by way of application. We had not said all we intended to say on the Abrahamic covenant, and we shall therefore, offer some further suggestions relative to both covenants.

We have from time to time submitted the leading points of difference between the parties, relative to the question of the visible church. It is highly important that at no time we lose sight of the distinction made between the visible and the invisible church. We should not suffer questions that are apart to be confounded. We should think of them as apart and not mingling or running into each other, until there be no distinction. Now, the question involved at this point is the difference between the visible church or visible kingdom, and the invisible church or invisible kingdom. When reading the Scriptures, we should understand of what kingdom we are reading. It is clearly manifest that if the church or kingdom, or the terms church and kingdom, as used in the Scriptures always referred to the same body, it would not be necessary to classify the Scriptures in order to understand them. The words church and kingdom are sometimes used in the Scriptures as synonymous terms.

There are three kingdoms mentioned in the Scriptures, viz: the Kingdom of Glory, the spiritual Kingdom

of Christ or the invisible church, and the organic kingdom or visible church. It is clearly taught in the Scriptures that there are, these leading kingdoms. If in reading the Scriptures relative to the kingdom of ultimate glory, I apply them to the visible church or the organic kingdom, I do not understand it at all. If I am reading with reference to the visible church and I find something that applies to the kingdom of ultimate glory and I apply it to the visible church, it will have no pertinent meaning. If I am reading with reference to the spiritual kingdom, that is made up of all the renewed and apply it to the visible kingdom, I am in mist, fog and thick darkness. If I apply it to the kingdom of ultimate glory; I do not understand it.

Inasmuch then, as there are three kingdoms, we must classify the Scriptures in order to understand them. There are difficulties in the minds of the people about the visible church. It is a question that has agitated the christian world for centuries past, and it is not amiss for us to try to understand these matters. There are those claiming to be *the church* visible, that we do not believe to be *that church*, or any part of it. It is one thing to profess to be a part of the visible church, and a very different thing to profess to be "the church."

I have previously referred to the church and its various *branches*, as spoken of in the fourth chapter of Mark, in the parable of the mustard seed, that was a small seed which, being cast into the ground, came up shooting forth "large branches" wherein lodged the birds of the air. The Savior said the kingdom of heaven was like that. He surely did not have reference to the kingdom of ultimate glory, which is one indivisible body as well as an invisible one, but must have had reference to the visible kingdom or church, made up of the various branches or wings of the church—the offshoots of the grand stem. And we see this presented in the character of the church

before the coming of Christ in the flesh, which church, we believe to be the same that now exists. There was but one family of Abraham, yet in that one family were twelve families. Now think of that a moment. There were "twelve" distinct families in one family. It was a community but it was divisible. They were different wings, different branches of the visible family of Abraham and yet, they were "twelve" distinct families; and to be in any one of them was to be in the visible church of God. To belong to the family of Levi was not to belong to the tribe of Judah; to belong to the tribe of Judah was not to belong to the tribe of Benjamin; to belong to the tribe of Benjamin was not to belong to the tribe of Issachar. Yet, to be in any one of these, was to be in the visible family or church of God, and to be out of any of them, was to be out of the visible church of God. According to the parable, to this day, to be in any one of the branches is to be in the church; but to be in this branch, is not to be in that; to be in the second is not to be in the third. To be out of any or all of these, is to be out of the visible church. Then to be in any one of the branches of the church, is to hold connection with the general church; but without a connection with some one of the branches there is no connection with the general church. Then to have connection with the mustard stalk, there must be a compliance with the laws governing that connection. But to take the branch of a fig tree, and argue that it is a branch in the vegetable kingdom, and is, therefore, a branch of the "olive tree" is not reasonable. To take a member of some particular family and say that because he was a man and a christian, he must therefore, be in the visible church of God is not reasonable, because he is not thereby subordinated to the law of the visible church. There must be a connection between the individual and some branch of the church according to the law involved in the case, or there is no connection at all. Now, I trust

I am understood a little more clearly in relation to this point than heretofore.

Now a few remarks in regard to the spiritual or invisible kingdom, and we will further mark the points of difference between the Pedo-baptists and the Anti-pedo-baptists. The *spiritual* kingdom of God is not divided into various branches or families. It has been *one* from the beginning to the present time, and will be one to the end of time and through the ceaseless ages of eternity. All the regenerated are members of it. The very moment regeneration takes place the soul regenerated passes into spiritual communion with God. And there is just as much difference between that spiritual kingdom and the visible church, as there is between your body and your spirit. The spirit is no part of the body; and the body is no part of the spirit. The body never becomes a member of the spiritual kingdom; and the spirit never becomes a member of the visible kingdom. The visible kingdom is made for visibilities, and visibilities make it up; the invisible kingdom is made for invisibilities, and invisibilities make it up. The invisible spirit of God regenerates the invisible spirit of man; the regeneration itself is invisible, and the whole thing is invisible from beginning to end. Hence, I say, millions upon millions of people, first and last, have been and will be in the spiritual kingdom, through the spirit of regeneration without any necessary connection with the visible church. Thus, you see upon the reverse side of the picture, the possibility of persons holding connection with the visible church, being strangers to grace and dying so, and being damned at last. So, we should keep up the distinction between the two kingdoms, and never allow them to run together in our minds.

I have thus invited your attention to these things, because of the disturbance in the christian world, and having done so, I now restate the main points of difference between

the Pedo-baptists and the Anti-pedo-baptists. The Pedo-baptists assume, and they believe the Bible justifies the assumption, that God's visible church, as to membership, is made up of adults and infants, or parents and children. The Anti-pedo-baptists do not believe that.

The next point of difference is this: The Pedo-baptists believe that the visible church that began its existence many hundreds of years before the coming of Christ in the flesh, remains the same visible organism. That it was organized under Christ, under grace, under the gospel, under the covenant of grace; and so surely as the same Christ lives, the same grace remains, with the same covenant in operation, the same gospel in existence; so certainly, we believe the same organism under the same grace and under the same covenant of grace remains the same as it began, and that it will remain the same to the end of the world. For while the *invisible* or *spiritual* element may and does exist apart from the *visible* organization, yet its presence gives that organization its validity and power—the *invisible* is the kernel—the *visible* is the shell or hull. The reader readily understands by this illustration, the relative character and value of the visible and the invisible kingdoms set forth in the Scriptures. The Anti-pedo-baptists do not believe this; but assume that the old church that began in the family of Abraham ceased to exist, the object of its organism being fulfilled; that a new covenant went into operation under a new dispensation; that there was a new compact, or church, that never existed before, and that this new church never did allow infants a place in it. I state these points of difference with clearness and correctness. It could be no advantage to me to state them otherwise.

If I state principles as deserving grave consideration which are like men of straw to be burned up, or theories to be blown away by a blast of wind, I do not bring

credit to myself or the church, but shame to the virtuous, the thinking, the wise, and the good.

As I have said before, God has a visible church in the world or He has not. If He has not, we need not trouble ourselves over these questions. If He has a visible church, it is of His own choosing, not ours. As before stated we have no right to choose for ourselves anything about the organism of that church, as to its membership or government. God has done the choosing for us. He has submitted His Christ, His covenant and His gospel for our acceptance or rejection, and all the choosing we have, as free moral agents, is to accept or reject them just as they are. I have no right to accept Christ with certain reservations. I must accept him or reject him as Christ. I have no right to accept the gospel with certain reservations; I have no right to accept the covenant of grace with certain reservations; I have no right to say to God, I will accept if He will allow me to add this or accept that; I have no right to any such choice. God has done all the choosing; God has submitted the Christ; God has submitted the grace; God submitted the covenant of grace; God has made all the stipulations; He organized the visible church as He wants it, with infants in it, and we can accept it if we choose to do so, and if we do not we are rebels in His sight. No man has a right to say I will accept it if you will allow me to connect this with it or take that from it. We have no right, no choice, no reservations upon our part. It is God's church, not ours.

Now, if the Pedo-baptists are right as to the organism of the church, the Anti-pedo-baptists are not right. They can not be, it is impossible. If the Anti-pedo-baptist are correct, the Pedo-baptists are wrong. It is not possible for the opposing parties both to be right. But says one: "Do you mean to say if the Methodists are right in their religion, the Baptists are wrong in their

religion? Do you mean to say if the Presbyterians are right in their regeneration, the Baptists are not right in their regeneration?" No, sir, I am talking about external church organism and not about internal spiritualities. Let us understand these questions and keep things apart that are apart. When I say, if the Pedo-baptists are right, the Anti-pedo-baptists are wrong, I am talking about the correctness or incorrectness of their visible church organization. This question, then, becomes a plain one. You all know that the Pedo-baptist Church is not a part of the Baptist Church. You know equally well that the Baptist Church is no part of the Pedo-baptist Church. They do not run into each other, they are not one and the same thing, hence, if the one is right in regard to the question in dispute, the other must be wrong. If, then, it is God's choice that infants should form a part of His visible church membership together with their parents and God so reflects that choice in His covenant, and has so ordered it in the organization of His visible church, then it is sinful to oppose it; for sin is any want of conformity unto the will of God. If then it is God's will, God's law and God's covenant that His visible church should be made up of adults and infants, wherever there is non-conformity to that, there is sin. I do not care whether it is in a Baptist, a Reform or a Pedo-baptist Church. So, also, if it be God's will that infants should not be in the visible church, wherever they are introduced into it there is an over-reaching of God's will, and it amounts to sin. We are doing more than the covenant sanctions or the law of God demands, we are doing that which is destructive to the interests of the church whenever we accept a membership that God does not require; and we are laboring for its destruction when we reject a membership that he does require. Then say as you will, either the Pedo-baptists are sinners for admitting infants to membership in the visible church,

or the Baptists, Reformers, Tunkers and all the Anti-pedo-baptists are sinners for keeping them out.

We reached the new covenant in a previous discourse, after naming the points of difference as clearly as now, though perhaps I may have said some things that I did not say then. Under that new covenant, the only hope of a new church exists with all the Anti-pedo-baptists. For when we pass by the alpha of the New Testament as they understand it, and go back to the old covenant and the church as it existed before the coming of Christ, or the days of John the Baptist, all admit that infants were in the church. Clearly it was required then, clearly it was the will of God then, clearly the church or the congregation existed in that way then. If then that old church is perpetuated, its membership is also perpetuated. But the Anti-pedo-baptists tell us that old compact came to an end, and that the world was without a Christ and without a church covenant until the new covenant was made and a new church began. Hence, if we are correct as to the perpetuity of the old Abrahamic church, their claims are all void, and they are left without a sand to set their foot upon. The new covenant is confidently referred to as authority for a new church. I have briefly read from the thirty-first chapter of Jeremiah, and the eighth chapter of Hebrews, relative to the new covenant to show that it was made with the old church. It was not made with another church; it was not a new church. And now before I take that up again for further investigation and reasoning, I will read one Scripture to justify some very positive assertions I have made about the membership of the church.

If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? I Cor. xii. 17-19.

God has set them *as it pleased Him.* He did not leave it to men. It was His own work to arrange the church, and put the members in it to please Himself. They are there by His arrangement, by His requirements, and they are God's members, not ours.

And now a brief examination of that new covenant again. I do not understand that the new covenant began to exist in Abraham's day, though some are in the habit of talking about it in that way. As I have already shown, grace existed before the world began, Christ existed; the grace was in Christ, and the everlasting life was in Christ. Ever since man fell and needed a Savior, Christ has been ready to save him. Grace always underlies salvation. No one can be saved without the Christ and the covenant of grace in the Christ. Then as the Christ, the life and the grace existed before, the covenant must have existed. I cannot suppose there was any point in time at which the covenant of grace began to exist. I do not understand that Deity thinks about things as we do, or that the Infinite Mind by a process of reasoning comes to a conclusion at one time that did not exist before. I understand that God is of one mind, necessarily so. That all things are alike in the Divine Mind without a process of reasoning from cause to effect. Then as God is a self existing Eternal Being, His mind is eternal. His purpose is eternal. Christ is eternal. The plan of grace in Christ is eternal, and the plan to save man is eternal in the God-head.

If we think God arrives at a conclusion at one time that He thought nothing of before, we make Him a finite being like man. To-day He knows more than the day before, this year more than last year, this century more than last century. If this be true, we can imagine ourselves at a point in eternity when we will be wiser than God used to be. These are absurdities that are not to be tolerated for a moment.

But God's thoughts are orderly, and in His contemplations man's creation preceded his fall, and his fall is pre-supposed by his redemption, and these eternal thoughts are revealed in time, in an orderly way. Then the covenant of grace is as eternal as Christ Himself. His grace is as eternal as Christ Himself, and it has only been submitted to the acceptance of the race since the fall—not that God made the covenant since, or the grace since, but that He has since submitted the covenant to man for his acceptance or rejection.

I have said that the gospel was preached to Abraham and that the organization of the church was the gospel organization. It was the gospel transaction; hence, as certain as it is true, that the gospel was preached to Abraham and the church was organized in his time, with the gospel covenant and the gospel grace, so certain is it true that it was the gospel organization, and just so true as it was the gospel church, so true it is that infant membership is gospel membership. All the Anti-pedo-baptists admit that infants were in the church from the time of its organization till the coming of Christ. If there was no gospel till the day of pentecost, or the time of John the Baptist, what did Paul mean by saying, in the third chapter of Galatians, that it was preached to Abraham?

For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. Hebrews iv. 2.

Paul says it was preached to Abraham and to the Jews that wandered between the Red Sea and the Jordan before coming into the land of Canaan; and if it was not preached, the gospel is falsified.

"Well," says one, "what is the gospel? It seems to me that will determine the matter." We have it explained by the apostle. He says.

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, etc. Romans i. 16.

Then, the power of God unto salvation, is the gospel. Ever since God has had power to save, the gospel has existed. If God's power to save is older than the race, the gospel is older than the race. God's power to condemn or destroy is not the gospel; but God's power to save is the gospel. If the gospel is God's power to save, then God's power to save is the gospel. But, you say, "It was made the duty of John the Baptist and the apostles to preach the gospel, and were the words they used the gospel?" Not at all. They were told to preach Christ, but the words they used in preaching were not Christ. They had to use words to preach the kingdom but the words they used were not the kingdom. They had to preach faith, but the words they used were not faith. The gospel is the power of God to save, and in preaching the gospel the apostles had to use words, but the words used were not the power of God to save. Hence, down goes the unmeaning theology that "all the power of God to save is in the written Word." The power of God to save is the gospel. The words the apostles used in preaching the gospel, were not the gospel; but they gave knowledge of the power to save, and that power to save was the gospel.

Another thought in reference to that. Words are not true because they are in the Bible. Do not misunderstand me. If they were not true before they were put in the Bible, putting them there would not make them true. If it is not true that there was a God before the world was made, putting that statement in the Bible would not make it true. If it is not true that Christ existed before the world began, putting that statement in the Bible would not make it true. Every thing that is in the Bible was put there because it is true, not to make it true. Then we have the power of God to save, and that power of God to save is the gospel.

The gospel of the grace of God existed before it was

submitted to Abraham. He accepted it. It was in the covenant of grace, in the Christ, in the promise of God to save. Abraham accepted the covenant with the gospel, with the grace of God, with life and with salvation all in it; and there was no thought of sacrifice in it. That covenant was of Christ, of life, and not death. That covenant was in Christ; it imparted life, and under that covenant the church was organized to be an *eternal* living church. It is to live on, and never die. Why? Because it received its being under a covenant that had no death in it but lives forever. The Sinaitic or Mosaic covenant had no life in it. It knew no life, but death only. The church had been in existence, under the covenant of grace, four hundred and thirty years before the Sinaitic covenant. You may search the whole law of Moses, from beginning to end—the ceremonial law, the ritual law—and you cannot find the organization of the church or its membership. There was no grace in that covenant that required the death of the oxen, the sheep and the pigeons. Paul says.

> For if there had been a law given which could have given life, surely righteousness should have been by the law. Gal. iii. 21.

It was death all the time. It required death in all the victims offered on the Jewish altar. In the third chapter of II Corinthians it is called "the ministration of death." That was the old ritual covenant that was done away. The church existed four hundred and thirty years before it was given.

Now was the old church perpetuated under the new covenant, or was it a new church with which the new covenant was made? Now, here is the turning point. If God intended to perpetuate the old church under the new covenant we will find it recorded in the Bible. If he intended that the old church should cease with the old covenant made at Sinai, which was taken away and nailed to the cross and died with Christ, we shall find it in the

Book of books. If God intended to organize a new church we can find it in the Bible.

The old ritual covenant that required the slaughter of the oxen and the sheep, the pigeons and the doves, that administered death every day upon the altar, was made with the house of Israel and the house of Judah. We believe this; the Baptists believe it; the Reformers believe it; the Tunkers believe it; all parties believe that old slavish covenant was made with the family of Abraham. There is no controversy about that. Now if the new covenant was made with the same people, is not the whole question settled? Can you see it otherwise? The controversy between the Pedo-baptists and the Anti-pedo-baptists is not, when was the new covenant made and how long is it to remain? These are not questions at issue. It is not whether I shall be baptized and repent or not in order to join the church. These are not the points of controversy here. There is one solitary point of difference, and unless I can make you see it and understand it, I shall have talked in vain. What is the point of difference? What is the point in controversy? The question is, With whom was the new covenant made? It is not What did it mean? How long was it to last? Or what did it require; but With whom was it made? If it be shown that it was made with a new church, that forever settles the question with Pedo-baptists. We have no further arguments to offer in favor of the perpetuation of the old church. If it was made with a new church or kingdom, that settles the question for all time; and no Pedo-baptist should have the impudence to get up and say it is not so. If it is recorded in the Bible—Old or New Testament, that the new covenant was made with a new church, I will set an eternal seal upon my lips on the subject of the perpetuation of the old church.

Now here is death for somebody. Either the Anti-

pedo-baptists or the Pedo-baptists are to die here. Fix for the battle, all of you; for some church is to die, and it will not be the one to which I belong. Somebody will be found out of the church, and it will not be the speaker. Jeremiah xxxi, 31. "Behold, the days come, saith the Lord—" But let us take this step by step. All attention now; every eye; every ear, and every heart. Let us see how many points are in this passage in which we agree. And the exact point at which we disagree, and then find the party with which the Bible agrees, in order to find out which is right. If the Bible is vague on a given point, you are permitted to infer its meaning and I am permitted to infer its meaning. You have a right to guess and I have a right to guess; but if the Bible does fix it, and we can find the points at which we agree, and the exact points in which we disagree, and the Bible fixes that point, then the Bible becomes the judge between us; and the man who will not believe the Bible is an infidel.

Now some persons have said I am a little rash in saying this, for I have said it before. What is complete infidelity? A disbelief of the whole revelation of God. What is partial infidelity? A disbelief of a part of the word of God. What underlies complete infidelity? An indisposition to believe the Bible. There are some things in the Bible that almost all infidels believe because it accords with their experience; and when they find in the Bible what they think is not common sense or reason they say, "It is contrary to common sense, and therefore we will not believe it." And the man that rejects one part of the Bible because it does not suit him, would reject the whole Bible for a similar reason. Hence it is infidelity to reject any part of the Bible.

Now let us see the number of points in which we agree. We return to the passage above cited—"Behold, the days come, saith the Lord." Now, Anti-

pedo-baptist friend, who says that? We all agree that the Lord says it. But I will suppose myself as taking the negative; and I will say the Lord did not say that; that it is false. You look astonished and bewildered and ask, "What is the meaning of this denial of the word of God." I still maintain that it is not so; that he did not say that. You tell me I insult the Deity and make out that God is a falsifier. You tell me that it is here stated in the Bible that He did say so, but I still take the liberty to say He did not say so. You read it to me: "Behold, the days come, saith the Lord," but I still deny it. In what light would the Anti-pedo-baptist brethren regard me? Let us deal fairly now, and nail these questions down with spikes that can not be drawn. If I persist in saying it is not so after you have shown it to me in the Bible, will you not charge me with saying that the Bible is untrue?—God had lied? I speak with reverence. Would you not think so? I think you would. Well what did the Lord say?—"Behold, the days come, saith the Lord, that I will make a new covenant." Let us stop. Suppose I should say the Lord never promised to make a new covenant. You turn to the Bible, open to the passage, and with your finger on the place, read, "Behold, the days come, saith the Lord, that I will make a new covenant," but I turn away and say it is not so. Where is the Baptist brother or the Reform brother that could have any respect for me? I rudely charge God with falsehood. But then we are all happily agreed that the Lord did say He would make a new covenant. Thank God, He did make a new covenant; and the old bloody one is gone. The old ceremonial one is gone, and a new one is given. We are all agreed in this, and arm in arm we walk along. But now, my Baptist and Reform brethren, I fear we shall part. Is it necessary for us to part? We have been walking together for some time. We are agreed that it was the

Lord that spoke. We are agreed that He said He would make a new covenant, and we are agreed that it was made. Now can we not agree that the old death-creating covenant was done away, and that the new covenant has been given in its place? We have walked so cheerfully together and sung the songs of Zion while we agreed so pleasantly about these things in the Bible. Now is it necessary for us to part? Can we not stay together? Now comes the settling of the question, and I know one or the other of us must die. One party or the other must be found out of the visible church of God. What is the question? With whom was the new covenant made?

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. *Jeremiah* xxxi. 31.

Shall we part here? Will you leave me, my friend? I believe the new covenant was made with the house of Israel and with the house of Judah. The old covenant was made with the very same people. If the new covenant was made with the same people that had the old one, and if the Lord told the truth, will the Baptist brethren and Reform brethren walk off from me and say it is not so? Don't go away, brethren. Come back. Come back where? Come back to the Bible; come back to the Lord. Come back to that which ought to settle all questions with christian people. My Baptist and Reform brethren, must you part with me here? Where? Right where the Lord tells us with whom He will make the new covenant. He said He would make it. I believe it, and I believe He made it with the very party he said he would. I stand by the Bible; I stand by Jeremiah. Are you willing to believe what he said? Will you stay with me? What do you say? Do you believe it was made with the house of Israel and the house of Judah? Do you? If it was, where is the Baptist church under the new covenant?

If it was, where is the Reform church under the new covenant? The new covenant was made with the same old church of God. Then if you are not in that same old church perpetuated, are you in the church of God and under the new covenant? If you are not under the new covenant, and in the church with which the new covenant was made, then lay your hand upon your heart and in the sight of the cross tell me if you are in the church of God. If you are in the church with which the new covenant was made, I want to know if you are not in the old church perpetuated; in the church made up of parents and their infant children. You all say the children were in the church from the days of Abraham till the coming of Christ; and if the new covenant perpetuates the same church, where do you let the children out? Just as certain as God said He would make a new covenant, so certain He made it with the house of Israel and the house of Judah; and just as certain as it was so made, the Baptists and the Reformers are wrong. They are not that church nor any part of it. They are by their own declarations, out of that old church. They avow they are no part of it.

"But," says a Baptist brother, "if our minister were up there he would make that look another way." I know he would make it look different from that; but how do I make it look? "Why, you make it look precisely like the new covenant was made with the house of Israel, and the house of Judah." That is true. Now please tell me how Jeremiah made it look? Speak out, if you want to. You say it was made with the *new* church. I say it was made with the house of Israel and the house of Judah. You say I am wrong, and that your minister would make it look another way. You say it was made with the new church, as you call it; I say it was made with the house of Israel, and the house of Judah, and you know that was not a new church, but the same old

one. Jeremiah makes it look that way, and not only so, but he says the Lord makes it look that way. And now, if I make it look like Jeremiah and the Lord make it look, who is right? God had made a church with children in it; and with His eye upon that church, He says, "Can a mother forget her child?" There are few who know the depths of a mother's love. God looks at the church and asks the question, can a woman forget her child? There may be an extreme alienation of the heart by which a woman may forget her child; yet, says God, I will never forget the church I love with an everlasting love. He says, I will take away the old bloody covenant and I will make a new covenant with the house of Israel and the house of Judah. It shall continue to be my own church, made up of parents and their children.

I have read in a previous discourse from Anderson's translation and the Baptist translation, Heb. viii. 8, 9 and 10, because Jeremiah is here quoted by the apostle who says unmistakably that the new covenant was made with the house of Israel and the house of Judah. My Baptist brethren, if this is wrong Paul was wrong, and so was Jeremiah. The Lord Himself said He would make that new covenant with the house of Israel and the house of Judah. Now, *are you in that church?* You say *no*, all over the land. You deny it all the time. That new covenant undoubtedly was made with the church of God; and if you are not in the church with which that covenant was made, are you in the church of God?

If we were to admit that the constitution of the church and the laws of the church, had undergone a change, that the constitution and laws of the church now are not what they used to be—which we do not, because it is not true—would that argue that the church is not the same church? Would it of necessity be a new church because it had a new constitution, and a new code

of laws? Would you, therefore, be authorized to say it is not the same church, not the same body; but a new body, a new church, a new kingdom, because the old constitution, the old law, the old covenant is gone and a new constitution, new laws, and a new covenant has been given? Are you authorized to say it is a new church? Now, I have made it just as strong by admission as they can possibly wish. But the constitution is not changed; and the body of laws is not gone. The visible church has a visible state of existence. It is a religious compact, as a state is a civil compact.

Now let us look at Kentucky as a State, not religious, but civil. It, however, is a visible State, having a constitution and body of laws. That constitution has undergone a change or two. I do not remember the date, but I know that at one time, at least, the constitution of Kentucky underwent a change. The old constitution had a code of laws in harmony with it. The time came when it was thought proper to revise that constitution. So much of it was retained, and so much was expunged, as was thought proper. There was a day given when the new constitution should go into operation. Then they had to revise the code of laws. There was the old constitution and the laws agreeing with it. But it had been revised into a new constitution and the old laws do not now accord with it. The laws are revised, some are repealed, and they are finally made to conform to the shape of the new constitution. The very day the new constitution goes into operation, the old constitution goes out. The new laws go into operation the very day the old ones cease. The old constitution and its laws have ceased; but has the State of Kentucky ceased to be the State of Kentucky under the new constitution? Or does that State remain the same civil compact with a new constitution and new laws? It is a civil compact; a visible compact. If its consti-

tution can be revised and made new, and the compact remain the same commonwealth, I want to know if a constitution of an ecclesiastical character can not be changed, and the new compact go on in its existence under the new constitution, and the new laws?

When the new constitution and new laws come out, every one is anxious to see them. The old laws were made for law subjects, and they were required to observe the laws. Infants could not obey the laws, but they were protected by the compact that governed the law subjects. The new constitution comes out. You are anxious to see it; you take it up, read it till you come to this clause:

> On or before the first day of January, 1892, all the infants in the commonwealth of Kentucky shall be removed beyond its borders and never thereafter shall any infants or infant, be permitted to live within the borders of this commonwealth.

You do not understand this. You have always had infants with you. The State protected them while you obeyed the law; but now it is said that after the first day of January, 1892, the infants are to be sent beyond the borders of the State, and they are not to be recognized as members of this commonwealth any more, forever. What would you think of your law-makers? My Baptist and Reform brethren, would you remain in such a State? There is not one of you that would live forty-eight hours in a State that would legislate in that way. Yet that is just the way you say God has legislated for His visible church. For two thousand years the children were in the church; but, after awhile God revised the constitution of the church, tore down the old ecclesiastical code of laws, got up a new system of laws which He has named the new covenant, turned the children out of the church, and never after permitted parents to have their children with them.

Now, I want to notice the covenant of the kingship

of the church. The church is called a kingdom, and while it remains the same visible compact or body that is called a church, there are thoughts connected with one phrase that are not connected with the other. I mean this: If Christ is spoken of as a shepherd we do not grasp the thought that his people are a kingdom, but a flock. The mind readily grasps that thought. If we read of the church as a flock, the mind at once grasps the thought that Christ is the shepherd. If we read of Christ as a king, then the mind readily understands that the church is his kingdom. The parts of the figure must agree. Thus, if Christ is called the shepherd the people must be his sheep; and the corresponding thought of an enemy is the wolf. You will find this in the tenth chapter of John. Christ says, "the good shepherd giveth his life for the sheep; but the hireling who sees the wolf coming flees because he cares not for the sheep." Thus you see all the parts must agree with the whole, and the whole with the parts.

We have examined the church as a church, but we are told in the sixteenth chapter of Ezekiel that the church prospered into a kingdom. Then there must have been a king to rule it. As a church it had a covenant of grace; as a kingdom it must have a king and there must be a covenant relationship between the king and the kingdom. In the eighty-ninth Psalm we have that. We find the church existing under a covenant that was to be an everlasting covenant, commanded to a thousand generations, and we find that the new covenant was made with the old church that has been perpetuated. Now, we will examine it as a kingdom and under the covenant of the kingship see if it is to be perpetuated as a kingdom, and whether its king is also to be perpetuated. If we find it is to be a perpetual covenant regulating the kingship, then the kingdom is to be perpetuated to all ages. If we find that it is a kingdom that existed before the coming of Christ, the statement that it is a

new kingdom that began to exist at His coming is untrue.

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever and build up thy throne to all generations. Psalms, lxxxix. 3–4.

David's throne was to be built up to all generations. He is here said to have a throne but we are not to suppose the throne here spoken of to be a literal fabric. So Christ is said to have a throne, but we do not understand that he has a literal throne—what then does the phrase suggest? Simply the right to rule. Then this is merely a form of speech suggestive of his right to rule or reign over a kingdom. What kingdom did David govern? He governed the house of Israel and the house of Judah. God gave David a covenant to regulate their relationship. How *long* was it to last? How *long* was the throne to be built up? *To all generations.* Well, generations still continue to exist, this will not be questioned. It is a matter of knowledge, we know it. My Baptist and Reform friends, has the throne of David ceased to be built up? Dr. Howell says that this promise was a failure, that God has not built up the throne of David to all generations. What is the promise? "I have made a covenant with my chosen, I have sworn unto David my servant." What did He swear? "Thy seed will I establish forever." I have sworn to it, I have bound myself with an oath. "Thy seed will I establish forever, and build up thy throne to all generations." That is what He has sworn to do, and bound Himself by His own holiness. Generations have not ceased, but Dr. Howell says David's throne has ceased. He says God's promise and oath have failed! The Anti-pedo-baptists all say it. They say David's throne went to the moles and the bats hundreds of years ago. Then God has not built up David's throne to all generations as He swore to do.

God swore by His holiness to perpetuate that covenant to all generations. But what if He did? His oath

and purpose must fail in order to sustain the new church theory. I ask again, did God swear falsely to David? I care not whether you say yes or no. Either will be death to the Anti-pedo-baptist cause. There are two horns to the dilema, either of which will forever destroy the *new* church theory. If you say God swore falsely, I want to hear no more from you. If you say He swore the truth, then down goes your "new church."

I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. Psalm lxxxix. 3, 4.

Again, 20 to 28 inclusive:

I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy *shall be* with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him."

What is the covenant that shall stand fast with him? Here it is:

I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations.

At the twenty-eighth verse He says: "And my covenant shall stand fast with him." And at the twenty-ninth verse He says:

His seed also will I make to endure forever, and his throne as the days of heaven.

At the fourth verse He says He will build up this throne to all generations; and now He says it shall be as the days of heaven. Have the days of heaven ceased? Are the days still counted? If the days of heaven are still going on, this throne still stands. Now, my Bap-

tist and Reform brethren, did God tell the truth to David? Does that covenant stand fast? Was David deceived? Did David go down to his grave deceived; leaning upon his rod and staff, close his eyes in death deceived?

Yes. In order that the Anti-pedo-baptist doctrine may be true, the old church must be put out of the way, and a new one set up, God must be made to forswear Himself and prove recreant to His promise to that old servant. In the thirty-fourth verse, the Lord says:

> My covenant will I not break, nor alter the thing *that is* gone out of my lips.

Mr. Howell says it was a failure. Though God had sworn to it, and says here, "My covenant will I not break," yet Howell says it failed. Now, if the throne is gone, the covenant has been broken and David deceived. But says one, "let me talk a little. We do not take the position that God broke His covenant, but that it had its day; it ripened, did the work for which it was designed, and passed away." Well, what was its design? What was its work? It was to perpetuate David's throne to all generations. Its duration was to be as the days of heaven. That is not done yet. That covenant was to carry on David's throne as the days of heaven. It has not yet been fulfilled. If this is not so God has broken His covenant, though He said, "My covenant will I not break." Howell says the promise was a failure, that the throne of David has not been built up and all the Anti-pedo-baptists say so. The best they say of it, is that David's throne was a type of Christ's throne. They get it back into that shadowy business. Well, if David's throne was simply a type, then God swore He would build up that type to all generations, that it should stand as the days of heaven. How can the Anti-pedo-baptists dodge these things? Only by denying the plain declarations of the Bible. But God's word is true. The throne of Da-

vid stands to all generations. The kingdom of David shall rise higher and higher, till righteousness shall cover the earth and all the kingdoms of this world shall become the kingdom of the Lord and His Christ. "Once have I sworn by my holiness that I will not lie unto David." Then the kingdom that the Anti-pedo-baptists are in, is not the kingdom that Christ as David's son, according to the flesh, reigns over.

And now, to close up: What was the membership of David's kingdom? Without a dissenting voice, all say David's kingdom was made up of adults and infants. In that kingdom, infants were to be protected. If that kingdom goes on as God swore it should, and Christ the son of David according to the flesh, reigns over David's kingdom, and upon David's throne, then I ask are you in that kingdom? I would provoke you to say you are, or that you are not. If you are, away goes the doctrine of having no "babies" in the church, away goes the folly about a new kingdom. There is not the scratch of a pen in the Old or New Testament about a new kingdom. It is the old kingdom perpetuated, and when the storms of life are over, David will see his throne built up to all generations, in Christ his son according to the flesh. He will see the oath of God carried out, and as long as God lives that throne will be perpetuated. This is the blessed old church.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

Let me die in David's kingdom. Let me die in the arms of David's son. In the kingdom of David on earth let my slumbering ashes rest.

LECTURE VI.

We should look upon language in the light that words are sensible signs of ideas. The word is to the idea what the body is to the spirit; without an idea words are powerless. The Great Being has condescended to express the thoughts of His mind to man concerning his well-being, in man's own language. If the revelations of God had remained in the same language in which they were spoken, the masses of the people would have been in darkness as to His thoughts and purposes concerning them. The original Hebrew and Greek languages are not spoken now as they were in revealing the Scriptures, and if we were not blessed with translations to convey the thoughts of the Divine Mind to our understanding, we would be greatly in the dark.

Words being the signs of ideas, ordinarily we must be governed in our conception of any message revealed according to the settled meaning of the words employed. If we tear loose from this, we had as well have no language. When we read in the Scriptures, for example: "Thy throne, O God, is forever and ever!" what is the conclusion to which we are driven, if it is not, that the *throne* of God is to be as *eternal* as Himself? And if that is the conclusion, what causes us to come to that conclusion, but the language employed? In the first chapter of Hebrews, God the Father, speaking concerning God the Son, says: "Thy throne, O God, is forever and ever!" If that language can give us confidence in the *eternity* of the throne of Christ, surely the

same language can give us confidence and convictions of certainty when applied to other matters. Everlasting life, for instance, eternal enjoyment, the eternal God, the everlasting God, are phrases used to impress our minds and we readily accept the idea conveyed. When used in a limited way, the context must determine the case, and to all sensible minds it is determined. To illustrate: Jonah was three days in the stomach of the fish, and is said to have been there forever. I suppose that has reference to Jonah's thoughts while there; and it establishes the fact that the language is used in a limited sense sometimes. The bondage of the children of Israel was said to be forever, or, perhaps, age-lasting, and therefore in a common way, was said to be everlasting. But when the word stands connected with God, with Christ, or the eternity of Heaven, I suppose it is used to express its true meaning. And when God says a thing shall be eternal or everlasting, and confirms it with an oath, taking into consideration the ordinary use of words, then the thing associated with the oath of God is eternal. I ask if all this is not sufficient to command our faith and give us confidence in the word as to its true meaning, and the eternal perpetuity of the thing with which it stands connected?

Pedo-baptists believe that this visible kingdom is made up of adults and infants. The Anti-pedo-baptists join issue and say that while the visible church that existed for *two thousand years* was made up of such membership, it ceased to exist at the coming of John the Baptist or Christ, and a new church or kingdom began which does not allow infants a place in it. This is the exact point of difference so far as membership is concerned. The next point of difference, of grave character, is: The Pedo-baptists assume that the old Abrahamic church was *perpetuated*, and continues to exist. This the Anti-pedo-baptists deny, claiming that a *new* church began. Then our

work has been mainly laying a strong foundation for an examination into the *perpetuity*, *identity*, and *unity* of the church, by first examining into the perpetuity of the Christ of the church. This thought we shall pursue still further. We opened the way for this, by underlying examinations of a heterogeneous character for the purpose of removing difficulties out of the way.

Now the question appears before us in this light: If I succeed in showing from the Bible, the perpetuity of the church that began to exist many hundreds of years before the days of John the Baptist, I establish the Pedo-baptist doctrine beyond question, as to that point. If I establish the existence of that church, whether under the name of "church," "kingdom," "tabernacle," "house of Israel and house of Judah," or the "twelve tribes," no matter by what name—if I show the perpetuity of that compact, I establish the Pedo-baptist claims beyond the possibility of reasonable doubt. I have done that in the examination of the church under its covenant and renewed it again in a previous lecture.

Now we will examine the perpetuity of that compact as "the house of Israel and the house of Judah." The Anti-pedo-baptists do not believe, and never did, that the new church, as they call it, was the "house of Israel and the house of Judah." Both parties in reading, thinking and talking, understand the "house of Israel and house of Judah" to be the family of Abraham; but the Anti-pedo-baptists say it continued as a church organization till the coming of Christ in the flesh, and then passed out of existence.

In regard to the new covenant I have read from the common translation, and from the revised versions of the New Testament, as they are called; i. e., Anderson's and the Baptist translations, and showed that the church or compact regarded as the visible kingdom of

God, since the days of John the Baptist, has been perpetuated the same "house of Israel and house of Judah." If the compact known as the "house of Israel and house of Judah," after the coming of Christ, was the church of God, and if the new covenant was made with the same compact or church of God, of course it remains the same church, having the same membership, since the giving of a new covenant could not make it another or different body of people. It seems to me that no one can resist the force of this conclusion.

The Bible abounds in parables, figures and tropes. When we come to that which is regarded as a figure, the parts must agree with the whole and the whole with the parts. Then that compact that began as a church organization, in the roll of years, we are told by Ezekiel, prospered into a kingdom. Now, this is figurative language. If no such thing as a kingdom had been known in the world, the compact would not have been called a kingdom. The standing thought connected with the idea, that the people were a kingdom, is the thought of a king, for in a common way there cannot be a kingdom without a king, and whenever there is a king we understand that he has a kingdom. Then under the terms of king and kingdom, and the throne of the king and throne of the kingdom, we undertook to show the perpetuity of the kingdom David reigned over, and that it was to be David's kingdom to all generations. If that be true, the Anti-pedo-baptist theory cannot be true. I again read from the eighty-ninth Psalm, first from the third and fourth verses:

> I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever and build up thy throne to all generations.

This is the covenant God made with David to perpetuate his kingdom, and mark you it is settled by the oath of God that his "throne" is to be built up to the

last generation. If generations continue to exist so does David's "throne" also, or God *swore falsely* to David. I read verses 28, 29:

My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever and his throne as the days of heaven.

This throne stands connected with the days of *heaven.* At the fourth verse it says it shall stand to all generations. Then, if the days of heaven continue, David's throne continues. The reader's attention is called to the fact that David never had any literal throne, seat or rostrum of material substance, he never occupied a literal throne, and in the course of these investigations I will show that the throne David occupied was called God's throne. God never had any literal throne neither in heaven nor upon earth; the phrase simply signifies His *right to reign, rule* or *govern.* Solomon did indeed build up a literal throne after the death of David his father. It was an ivory throne. Some one may presume to offset my arguments by saying David's throne has long since gone down to dust in the destruction of Jerusalem, but David never had a literal throne there, to crumble to dust. The word throne simply expresses governing in connection with the kingdom. Then that governing and that kingdom must be perpetuated or God swore falsely to David. Now, read the thirty-sixth verse:

His seed shall endure forever and his throne as the sun before me.

Are the generations of men still moving onward? If so, David's throne must be continued to the last generation by the oath of God. Are the days of heaven still numbering? If so, David's throne still goes onward and will continue as long as the days of heaven. Does the sun continue before God? David's throne must continue.

Now, in reference to this kingdom, I read where

Nathan, a prophet of God, was sent to speak to David and this is what the Lord said to David through the prophet:

> And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever. II Sam. vii. 12, 13.

Here is a promise of God through Nathan to David concerning Solomon the son of David who was to succeed him on the throne. "And I will establish the throne of his kingdom forever." If that was not true, if God tore down that kingdom and set up another and promised that it should stand forever, I want to know who could have any confidence in that promise? Suppose David's kingdom has been torn down and a *new* kingdom has taken its place as the Baptist brethren say, and I appeal to them to know how long their kingdom is going to stand, and they say forever. I ask them, how do you know? God promised it. But God told David his kingdom should stand forever, and if He told David a falsehood may He not falsify again? And if the Baptists could show the promise of a *new* kingdom that should stand forever—which they cannot—I would point them to this promise to David. God said *that* kingdom shall stand forever and yet they tell us it is gone—blotted out of existence. If you believe that, how can you have any confidence in God? No man can; and that is the reason some people are so indifferent to the Bible. They do not believe it; that is the trouble. It is downright infidelity.

> I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away from thee, and thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever. II Samuel vii. 14-16.

What is the meaning of this? God sent a prophet to talk to David. That prophet told him his kingdom should

stand forever and his throne should be established forever. But the Anti-pedo-baptists would with sacrilegious hands tear down this prophecy in order to build up something called a *new* church, or *new* kingdom. And there is not a word in the whole Bible, Old or New Testament, about a new "throne" or a new "kingdom." And yet our opposing brethren tell us there is nothing in the Bible that looks like Pedo-baptist doctrine; that it is all on their side. But they cannot find the scratch of a pen about a *new* church, about a *new* kingdom, or about the death of the old church, the death of the old kingdom or the destruction of David's throne. The Bible is as silent on that subject as the dreamless vault of the grave.

And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne forever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore. I Chronicles, xvii. 11–14.

Here God claims the *kingdom* as *His*; yet, because David ruled over the kingdom it is called David's. Nathan tells David it is *God's kingdom*. "But I will settle him in 'My house and in my kingdom' for ever." "According to all these words, and according to all this vision, so did Nathan speak unto David." The language last read is in the seventh chapter of Second Samuel also, but was omitted in that quotation. So the prophet talked to David. These promises were made *before* the *eighty-ninth psalm* was recorded. In this psalm the psalmist but repeats what God swore to him. The psalmist had confidence in the words of the Lord, and he sang it till his music wafting higher and higher, kissed the blue arch of heaven. He was but expressing his unbounded and unbroken confidence in the covenant and the oath of the

living God; that His kingdom under David's Son in the person of Christ should be built up to all generations; and finally go up to God to live in the glorified state as His kingdom.

I desire to read two or three other passages.

And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee forever; and Thou, Lord, art become their God. II Samuel vii. 23, 24.

For how long did He make them His people? It is here said that "*He made them His people forever.*" As a church, as a compact, as a people we find them perpetuated. Just as we are the family of Adam perpetuated, the first family mentioned in explanation of the four families of God. God redeemed Israel out of Egypt as His family or *visible* church. He had sent them down to Egypt and they sojourned there awhile; and when He redeemed them out of the house of bondage He *confirmed* them to be His "people *forever.*" And He became their God. For how long? "*Forever.*" This people were to be perpetuated as His *visible* church "FOREVER." The throne of Israel was so called because Israel was the kingdom. It was also called the throne of the Lord, because the people belonged to the Lord. It was called David's throne, because he was appointed by the Lord to be king over Israel. He was to rule the kingdom of Israel. Thus it is called the Kingdom of the Lord, and the Throne of the Lord, the Kingdom of Israel, and the Throne of Israel, the Kingdom of David, and the Throne of David. So, it matters not by which of these terms it is designated, it was the compact that was to be perpetuated forever. It was to be perpetuated in all its essential departments from its organization to the end of time.

We have seen what the promises were. We have read Nathan's language to David concerning the "throne" and the "kingdom." We have read the psalmist's language in the 89th psalm concerning the same "throne," and the same kingdom; and he gives us to understand a little more than Nathan, who said nothing about God having *appealed* to His *own holiness* in *swearing* to David. But when the psalmist is pouring out a living current of music, a volume of melting melodies, he says God *swore* by His *own holiness*, "Once have I sworn by my holiness that I will not lie unto David." There are the promises. Now we read Isaiah ix, 6:

> For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Here the two *natures* of Christ are revealed—the *human* and the *Divine*. Christ is the last king in David's line according to the flesh. He was born for that purpose. God had promised David that He would raise up one from him to sit on his throne, and that Christ as the son of David, was the last to occupy the throne of the kingdom. Here the *two natures* are brought to light. The *child* was David's flesh. The *flesh* continued to be flesh, and the *Divinity* continued to be *Divinity*; but that was the Son of God, and the son of David in one person. The son of David was the child born, and the Son of God was the Divinity connected with the person. Now I read the seventh verse:

> Of the increase of his government and peace there shall be no end.

Do you believe this?

We have confidence in that surely. If you thought it was coming to an end soon, or if you did not know it was to be eternal, would you give yourself much concern about it? You believe this is so. I believe it is

so. Here we all agree. Why do you believe it? Because it is there recorded in the Book. He is to be an eternal King because the kingdom is to be an eternal kingdom. I have all confidence because God said it was to be so. Then it is the word of God that gives us confidence.

Of the increase of his government and peace there shall be no end.

Where? Where? What throne? What Kingdom? He administers peace without end upon what throne? From what kingdom? He is to be a king of peace, and is to administer peace without end; but from what throne? from what kingdom?

Of the increase of his government and peace there shall be no end, upon the throne of—"

"Upon the throne of—" what do you say, my Baptist brother? Why on the throne of the new kingdom of course. What do you say, my Reform brother? Why on the throne of the new kingdom that David never saw nor occupied. Is that the way you understand it? Surely it is. You know we understand it that way. Yes; I know you say that old throne is gone—David's old kingdom that had babies in it. That God grew tired of it, and then built up another and left the babies out, and that is the kingdom Christ reigns over, and that is the throne He administers peace from now. That is the new kingdom. It is not David's kingdom that He is to order and establish and administer peace in. No! No! Well, let us see:

Of the increase of his government and peace there shall be no end, upon the throne of—"

"*Upon the throne of—*" *what?* "Upon the throne" of *whom?* Can you tell us? It would not do to stop here and not say what throne it is, would it?

Of the increase of his government and peace there shall be *no end, upon the throne of David,* and *upon his kingdom,* to *order it,* and

to *establish it* with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

What is the promise of the Lord to David? How long shall his reign be? "*From hencefarth even forever.*" Will it be so? Is it so? You tell us it is not. And in order to let the Anti-pedo-baptist church organization stand, the word of the Lord spoken by the prophets must be falsified. For these truths are the words of the prophet Isaiah, who looked from his prophetic standpoint down through the dark ages to the sufferings of that Christ on the cross, and talked so movingly of him as a lamb led to the slaughter that opened not his mouth.

We notice further the language of Isaiah concerning the mysterious union of the *two natures*. The *child* born of the flesh, and the Divine nature united with it. Now *all* the sons of David from his day *heired David's throne*. They were vicegerents of Christ—Christ was always in His *invisible* kingdom. He reigns over the spiritual kingdom which began with the *first* regenerated person recovered from the fall, and the regenerated have ever been added to it since. Hence, in Revelation xiii. 8, we read of the lamb slain *from* the *foundation* of the *world*. We read of the *lamb's book of life*, and the redeemed are represented as being *registered in that book*. They are dead to sin, and made alive to God; and they are registered as *living members* of God's family, and that family antedates the *visible* family or church two thousand years. There was no *visible* organization till Abraham's day. This shows that the *spiritual* church does not depend upon the *visible* church. One is no necessary part of the other. David's sons reigned over the *visible* kingdom, while *Christ*, the *Son* of *God*, *reigns* over the *spiritual* kingdom. No man ever did reign over the *spiritual kingdom*, NEVER! There never was a *fleshly king reigning over the spiritual kingdom* of God.

We cannot see the spiritual kingdom. Hence, the impossibility of man ruling a spiritual kingdom. But the invisible king, Christ Himself, the *Son of God*, has ruled the spiritual kingdom from the beginning of the world. This *Son heired* the *throne*. Being the Son of God He *heirs* the *throne* of His *Father*. Now, the Son of God came into the world and connected Himself with the *son* of *man*—the *son* of *David*. There were *two sons*, *God's* Son, and *David's* son, united in one person, and hence, two kings in one person. David was king *not* of the *spiritual* kingdom, but of the *visible* kingdom. Christ was king, *not* of the *visible* kingdom, but of the *spiritual* kingdom; and there were the *two kings* united to rule *both* kingdoms. Christ heirs the throne of His father *Divine*, being the Son of God, and He *heirs* the throne of His father *human*, being the son of David. There is the compound king ruling the compound kingdom? He has *two thrones* just as certain as he has *two natures*, and He has *two kingdoms* just as certain as He has *two natures* in one person.

Isaiah said He was to be over the kingdom of David, on the throne of David according to the flesh. In order that Christ might occupy the throne of David and administer his government, as a matter of course, that kingdom must be *perpetuated*. Else David's flesh could not rule over David's kingdom. And with the Bible before us it is just as reasonable to conclude that Christ will not forever rule the spiritual kingdom, as to conclude that in the nature of David, he is not to perpetuate David's visible kingdom, and order and establish it. Just as certain as the *two natures* are *perpetuated* in the person of Christ, so certain the *thrones* are *perpetuated* with the *two kingdoms*. Just as certain as the two natures are perpetuated in the *one person*, so certain it is that David's kingdom, in which that flesh was born, that *visible church* to which he was appointed king, continues its existence

and is *perpetuated* in the flesh of David in the person of Christ.

If this is not so, what is the meaning of the Scriptures that talk so much about it? What is the meaning of Isaiah when he says, "Of the increase of his government and peace, there shall be no end." Whose government? The government of this child that was born. And then he tells us where.

> Upon the *throne of David*, and *upon* HIS *kingdom*, to order it, and to *establish* it with judgment and with justice from henceforth *even forever*. The zeal of the Lord of Hosts will perform this.

If the zeal of the Lord of Hosts has not and will not perform this, then the prophet talked falsely, Nathan and David *talked falsely*, and God *swore falsely*. There is no escape from these conclusions, and it is nothing but *skepticism* and *downright infidelity* that tries to do so. But let no man say I charge skepticism and infidelity upon him simply because he does not believe as I do. I do not make such a charge. But it is skepticism and infidelity to reject that which is plainly revealed in the Bible, not my whims, my notions or my speculations. I read from the Word of God; and not to believe that, is skepticism and infidelity. I am presenting arguments and reasons in every shape to lead the minds of the people to what the Bible does say, and away from what it does not say. I do this by linking the Old and the New Testaments together, verifying one by the other, and I have shown that it is in both Testaments. I have read it in so many words. Like your glove and your hand, the Old and New Testaments run together. The Old must not contradict the New. The prophecies of the Old must be fulfilled in the New. If one part contradicts another, no one can have confidence in it. A large part of the Bible is antagonized by the Anti-pedobaptist view of church organization; for, granting that their doctrine is true, which we do not believe, what will

they do with all these prophecies that contradict it? I desire to know what disposition they will make of them. Are they false? Certainly not. Then the *throne* and *kingdom of David are perpetuated;* and what use has God for a rival throne and kingdom? Now, my Baptist friends, in all kindness, will you tell me what use God has for that *new* kingdom, or *new* church to which you say you belong? Now do you claim to be in that kingdom of David that David's throne was in, and that David's son rules over? Do you *even profess to be in it? You know you do not*, I know you do not; and anybody that reads your books knows you do not. And all that hear your preachers, know you do not profess to be in that old kingdom of David. You profess not to belong to that kingdom on which the shadow of David's throne was cast. If that is the kingdom that David's Son in the person of Christ, was to reign over, then are you in the kingdom over which Christ reigns? Then upon your own principles how can you claim to be in the visible kingdom of Christ? Can you? If you are in a kingdom that Christ is not reigning over, you are not in the kingdom of Christ. If you are in the kingdom of Christ, you are in the kingdom David reigned in; for Christ, the son of David according to the flesh, was to perpetuate the kingdom of his father David, to "*order it* and *establish it* with judgment and with justice, *from henceforth even forever.*" If you are *not* in it, are you in the kingdom of God—His *visible* kingdom. If you are, what sort of a kingdom are you in? You all say David's kingdom was made up of *parents* and *children.* You dare not say you are in David's kingdom, if so, you must have your children there. David's government knew nothing about a kingdom that was not made up of parents and children. And if the children are not in the Anti-pedo-Baptist church, how can it be the kingdom David's Son is to *reign* over, "to order it, and to *establish* it with

judgment and with justice from henceforth *even forever?*" *How can it be?*

But I must pass from that to the next Scripture. Sometimes the Anti-pedo-baptist brethren say: "O, we know that by going back to the *Old* Testament you can prove anything you please about the children. That is admitted. We all know that during the age that terminated at the coming of Christ, the children were in the church. But that ceased, and you Pedo-baptists are always going back to the *Old* Testament for your proofs." Well, did not the great man Paul, after he was introduced into the apostolic office, say (II Timothy iii. 16) that "all Scripture is given by inspiration of God." Yes, he said that. And what else? "It is *profitable* for *doctrine*." Then if it is given by inspiration of God and is profitable for doctrine, those who will not have it, lose some profitable doctrine. Paul told Timothy that the *Old* Testament Scriptures could make him wise unto salvation through faith in Christ. Why? Because Christ was back there; and Christ is revealed in the Old Testament as well as the New. All Scripture is given by inspiration of God, and it is profitable for doctrine; and we have read from the Old Testament to show that it accords with the New, and that these things are carried out and shown to be true in the New Testament.

And now I go to the *New* Testament. *Now what is the theme?* Was David's kingdom perpetuated after Christ came in the flesh; after John was put to death; after he was buried; after the crucifixion of Christ, and after his resurrection; was he to "*establish*" the same kingdom, the same throne? That is the "*theme*." Was the long line from Abraham unbroken? Was it the same church, the same kingdom? If we establish that, the Pedo-baptists are right. Their organization is right; and it is a Pedo-baptists' church. If we do not establish that, it may be that the Baptists and Reformers are right.

Now, when Christ *began* his *reign*, was it in the same kingdom David reigned over? Was it on the "*throne*" David occupied? If so, the question is forever settled. Now, I have been giving you testimony that ought to suffice in any court. I have laid before you the testimony of God himself. I am sure that ought to suffice. I have gone back and gathered up the crushing load of the *oath* of God, taken by His own holiness, and have brought it and laid it upon the altar of His testimony. I have submitted the words, or promises of God, and then covered them up with the *oath* by His holiness, and that ought to suffice. But we learn somewhere in the good Book that in all teaching it is to be "line upon line, precept upon precept, here a little, and there a little." We must bring it up in every way, in every aspect, and vindicate our Master's cause. No matter from what quarter the opposition comes. I am standing before my God and am called by Him as well as by my church to vindicate His honor, to vindicate His throne, to vindicate His character, to vindicate His Christ, to vindicate His kingdom. To do this we must look out from all points, and drive back the invading, foe that comes from any quarter. We must meet them all.

Suppose you could be impressed with the thrilling thought that the angel Gabriel had left his shining seat near the throne of God, and was making his way down through the pathless ether. There is a meeting here to-night. Many persons have come to the sanctuary of God. Suppose the angel Gabriel should occupy the desk where I am—not comparing myself to Gabriel—would not all be hushed to the profoundest silence by the thought that it is Gabriel talking and that God has sent him? There is something of moment pending. Gabriel has left heaven, that pure and holy place! Gabriel has laid aside his crown, and looking his brother angels in the face, bids them adieu to make his way down from the plains

of fadeless glory! He unstrings his harp and hangs it upon one of the banners that wave before the throne Divine, for the gentle zephyrs to fan it, and down he comes, leaving all that is like heaven behind him! He almost forgets to sing, and instinctively looks for his crown while he talks to us! Ladies and gentlemen, if you could be impressed with that thought, would there be one inattentive hearer in the house? Would you not involuntarily rise to your feet? It is Gabriel talking! God has sent him, and he comes to tell us what He would have us believe! If you did not forget yourselves to be human beings, would you not pour down tears and not know why, unable to tell the deep cause of your strange feelings? If you knew that he was Gabriel, an angel from the presence of God, sent by God to talk to you, would you not be inclined to his words and be moved by them. But he has not come; God has not sent him. Yet Gabriel *did* once come to earth and *did* bring a cheering message from the upper world. His news has filled the earth with joy from that day till now. It has been proclaimed on the hilltops and in the valleys, over the railways and on the wires, and is now being carried to the four quarters of the globe. It is a message that will live on till the earth is wrapped in its winding sheet of flames. The promise of the coming Messiah in the flesh was the burden of his message. No ancient prophet ever saw the *Son of David* connected with *Divinity* except in vision. No ancient saint ever saw Christ in the flesh. They had the living Christ with them, but not connected with the flesh of David. But the time comes when he is about to be born in fulfillment of that mysterious prophecy.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Isaiah ix. 6.

The time draws nigh when God is going to place the *last Son of David on His throne.* Gabriel is sent to bear the news. The long looked for Messiah is to be born. David's *throne* is to be occupied by his last Royal Son *forever.*

And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee; blessed *art* thou among women. And when she saw *him,* she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. Luke i. 26-32.

Now His birth is announced. The long looked for One is announced as coming in the flesh. He is to come of the line of David. Joseph was of the line of David, and Mary was of the line of David; for they were not allowed to marry out of the peculiar line of the church. Hence he was David's last son born to be a king. And now to substantiate the covenant of God, the promise of God, the oath of God's holiness, and the language of the prophets the angel Gabriel comes from another world. Isaiah was of this world, and all the prophets were of this world as men. We have had testimony of the highest character; but now Gabriel is sent from heaven, and he tells Mary that this son shall be born, "And the Lord God" shall give unto him the *throne.* Well, what *throne?* Why, Howell and all the Anti-Pedo-baptists say the *throne* of Christ is the *throne* of the *new* kingdom, the *new* church. Now what is the point at issue? Was the *old* kingdom perpetuated? That is the question. Here we have found the *last king* that is to *reign* over that *old*

kingdom—that old church. What *throne* is it the Lord God shall give unto him? What must it be, to make all the testimony harmonize? Are you willing to hear all that Gabriel said on the subject? Will you believe it? Are you all inclined to believe he told the truth when he said this child should be born? All say that is true. Do you think he was right when he told Mary she should call his name Jesus? Yes; Gabriel told the truth then. Do you think he told the truth when he said the Lord God should give him a *throne*; and that of his kingdom there should be no end? Yes; you all receive it pleasantly and say it is all true. Well, Gabriel said something more, and now let us see if you receive that so pleasantly, and believe it.

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the *throne of his father David.*

No; you *will not* believe that. But there it is, and I would like to see the man's face that says it is not true. I have not seen Mr. Howell's face for years, and I shall never see it again in this life, for he is dead; but he had the temerity to say in a book that Christ never occupied the "*throne* of his father, David." He says emphatically that promise was a *failure*. Is it possible! *Is it possible!!* Is it possible that a man in this ninteenth century in this latitude and longitude, could have the presumption to say that the angel Gabriel told a *falsehood*, and that the Lord God did not give to Christ, the *Son* of *David*, according to the flesh, David's kingdom.

If God had given him another throne He would have forsworn Himself. God said his "throne should be built up to all generations," that it should stand "as the days of heaven;" and Isaiah said Christ should sit on that throne, and order His kingdom, and establish it with judgment and with justice from henceforth even forever. God swore to this, and if He did not give

Christ the "*throne* of His father David," it would all be *false*. Yet we are told there is nothing in all the Book that looks like Pedo-baptist doctrine! Allow Anti-pedo-baptists to talk, and write books, and there is nothing in all the Bible like it; but let the Bible talk for itself and you cannot see anything else. Why? Because Baptist and Reform organizations are unknown to the Bible. God never made a covenant with a *new* kingdom; God never swore to any such thing; Gabriel never thought of any such thing, but that David's *throne*, under Christ as David's son according to the flesh, is to be perpetuated from age to age. If ever the time comes that generations exist after David's *throne* has ceased to exist, God will have *sworn falsely*. If the time ever comes that the *heavens remain*, and David's *throne* does not exist, God will have *sworn falsely*. If the time shall ever come when the sun shall shine and David's kingdom is gone, God will have sworn *falsely*. If that time shall ever come *Isaiah* has prophecied *falsely*, the *Angel Gabriel* has told a *falsehood* and the ALMIGHTY has *sworn* to a *falsehood*.

But let us examine the New Testament evidence a little further. "And the Lord God shall give unto him the throne of his father David. And he shall reign." WHO? The *Child*. The *Son* of *David*. The last son of David born to be a king. "And he shall reign over"—WHAT? The *new* kingdom? The *new* church? No indeed! "And he shall reign over the house of Jacob for ever." There it is. And he shall *reign* over the *house of Jacob—how long?* FOREVER. Nathan, in his message to David said, "I will establish his kingdom *forever*." "And he shall reign over the house of Jacob forever." Then the *house* of *Jacob* was to be *built* up *forever*. David reigned over the house of Jacob; and the angel says Christ His son shall *reign* over the house of Jacob *forever*, and of His kingdom there shall be no

end. Is the Reform church the house of Jacob? Tell me. Do you profess to be? Is it the house of Jacob that David reigned over? There is not one that will say yes. If he does he stultifies himself. There is not a Baptist minister anywhere that will not spurn the idea. Why, we are not of that old house of Jacob, and you know it. Yes, I know that. You say you are not in the house of Jacob as an organization, yet you say that Christ reigns *over you as a Church.* You know you are not of that *old* organization; and you know that if Christ is reigning over that *old* organization, He is not reigning over your church. Now I challenge you to say you are in the house of Jacob. I challenge you to say you are not; and it doesn't matter which way you say it. *Either way is death.* If you are in it, you must *bring* in the "babies;" if you are not in it, *down goes* your *new* church. And yet there is nothing in the Bible like Pedo-baptist doctrine! God may say it and swear to it, yet it doesn't look that way!! The angel Gabriel may be sent from heaven to tell it to Mary, yet it doesn't look that way!!! The prophets may say so, still it doesn't look that way!!!! Brethren, you don't seem to realize that you unchurch yourselves.

But here is the Baptist translation, which they say is the purest and the best translation that was ever made! Let me give you your own authority.

> He shall be great, and shall be called the Son of the Highest; and the Lord God will give to him the throne of David, his father, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke i. 32-33.

If men will not accept such an accumulation of evidence as this, the prophets, the apostles, the covenant to David, the oath of God, and every Baptist translation. What will convince them? Where is the room for a *new*, or rival kingdom? What use would God have for another kingdom? You had as well talk of the use of a fifth

wheel to a wagon; just as well. There would be just as much use for it.

And now I am going to give you the first inspired application of that ancient prophecy, the ancient covenant made with David, and the language of that covenant and oath. I am going to read from the first inspired explanation of that covenant, and that promise which is found in the second chapter of *Acts*.

This was directly after Peter was filled with the Holy Ghost and his tongue was turned loose with living fire, on the first Sabbath day that came after Christ ascended, and was lost sight of in the upper sanctuary. On the day of Pentecost, the opening day of the new dispensation, the Holy Spirit was poured out upon them and they were all filled with inspiration, and their tongues were loosed and they poured out the teachings of God. And when it was noised abroad, the unbelieving came together and were astonished. After they had contemplated the scene awhile and heard the apostles talking so fluently of the wonderful works of God, some of the absolutely wicked, tried to account for it in this way: "These men are full of new wine." In other words, it was said they were drunk.

But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts ii, 14-18.

The reader's attention is now called to the first inspired explanation of that new covenant transaction. At the 29th verse, same chapter, I read. We are going to an inspired statement of this question. On the very day Christ began His reign; the very day He *began* to

"*order*" *David's kingdom* "*and establish it*," and build it up, Peter makes a speech and offers his defense of Christ the King:

> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

This is the Pentecostal affair. The opening day of the *new* dispensation. "Therefore being a prophet—" that is David, "and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Peter says David *knew it;* God had *sworn* it to him and he died believing it. Peter believed it. Christ is now coronated. Now he must begin the occupancy of the *throne* of his *father David.* Where did Peter understand him to be? Why, ordering the affairs of David's kingdom, as well as reigning above. He is the *son* of *David* as well as the *Son of God.* But He *never* commenced ruling over the kingdom of David until after His resurrection and ascension; and further in the 31st and 32d verses:

> He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

God *raised* Him up to *sit on David's throne*, and *order David's kingdom* according to His own will. Now here is the *new* dispensation opened. Here is the *new reign.* Here is the beginning of the *new* covenant. Where did Peter understand Christ to be *reigning? On the throne of David.* Where then is the *Baptist throne?* Where then is the *Reformer's throne?* Where then is the *new* kingdom that David never heard of and never thought of? Peter's understanding was that Christ the *Son* of David, was to

perpetuate the affairs of David's kingdom; for God had *sworn* to *perpetuate* that kingdom to *all generations;* as long as the *days of heaven rolled;* as long as the *sun*, with his broad face, throws light upon the earth. Though Christ was dead He raised Him up; for God *swore* to David that His *throne* should be perpetuated. Christ then has been placed upon the *throne* of his father David to "*reign over the house of Jacob forever.*"

This was the transcendently thrilling theme that welled up in the poet's heart, and gushed out in living currents of pure, transparent poetic waters, when he sung, *never* so charmingly, *never* so *sweetly*, as when he poured out his soul thus:

All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Crown him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

O, that with yonder sacred throng
We at his feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

LECTURE VII.

Our last reading of Scripture was from Luke i. 26-33. It was to ascertain the nature of the message of the angel Gabriel relative to the birth and reign of Christ, the son of David, according to the flesh, and his *last son* of the line, born to be a king. We examined at some length the Old Testament Scriptures, the prophecies, the communication to David by Nathan the prophet relative to God's covenant, touching David's connection with the kingdom; also the Scriptures found in II Samuel, 7th chapter, the 89th Psalm and I Chronicles, 17th chapter, in which we found these promises of God to David. These we examined for the purpose of ascertaining the *perpetuity* of the church after it "prospered into a kingdom." We first examined it under the name of church, and under the covenant of the church and found it *perpetuated* through *all ages*; and *after* the commencement of the *new* dispensation, we find it the *same church* under a *new* covenant, after the old slavish ceremonial covenant had been taken from the church and nailed to the cross. If the *new covenant* was intended to be *perpetuated*, we occupy safe ground in saying the *covenant was intended to perpetuate the church* as long as the world shall stand. There can be no question as to the correctness of this conclusion. We will examine it under all the names by which it is called, whether *church*, *kingdom*, *tabernacle*, *olive tree*, *twelve tribes*, or *house of Israel* or *house of Judah*; and will show, that the *same people* are *perpetuated* in the present age that existed under the *old dispensation*. We

have alluded time and again to the nature of the controversy touching the character and membership of the *visible* church. It is assumed by the Pedo-baptists that it remains the same visible organization that it began, with the same membership. This is denied by the Anti-pedo-baptists; and it is assumed upon their part that the old organism passed away, ceased to exist, and a *new* one began. None have denied or called in question the statement that the old organism was made up of adults and infants, parents and children; or that the great governing and underlying law of that church in its visible existence, was that it existed by the *increase* of families *in the church*, and *not by making proselytes from the world*. And if it is true that the *visible* church was made up of parents and children, *adults* and *infants* from Abraham's time to the coming of Christ, and if it is the *same church perpetuated* under the *same Christ* and *His covenant*, it must be made up of the *same membership*; therefore, our conclusion is, that the *infant* descendents of proper church members *born within the visible church*, should be recognized as such, by the recognizing act which God has given to the church. The Anti-pedo-baptists see the force of this reasoning, and are compelled to say if the *premises are true*, the *conclusion must be true*; hence their effort to show the *end* of the *old* church, and the beginning of a *new* one, that never admitted *infants* into it. I have said time and again that these lectures must necessarily *run into each other*, borrowing *strength* from each other and *sheding light* upon each other. No one stands alone, because it takes all to make up the *chain of facts*, *reasons*, *arguments* and *conclusions*. Therefore, we must frequently refer to that which has gone before. As the Old and New Testaments are linked together in their meaning, so would *we link these lectures together*.

We examined the church under the term kingdom

in the previous lecture and it became necessary to look after the king as well as the kingdom, and the covenant that regulated the king and the kingdom. Under that head we showed the perpetuity of the same kingdom that David ruled over, as the visible compact or church of God. As before stated we must look at these questions in the light in which we find them. The Bible is a book that abounds with figurative language. Thus the church is called a "kingdom," a "tabernacle," the "house of Israel and the house of Judah," and other names that we will find as we pass along; and we must look at the church in the light of the meaning of the name it wears. So that the *parts* of the *figure* will *agree with the whole*, and the *whole* with the *parts*. The church *as* a church *was not the kingdom*. The kingdom *as* a kingdom *was not the church*. Yet the kingdom was the *same institution that the church was*. When we look at it as a church, it is a church not a kingdom. When we look at it as a kingdom, it is a kingdom not a church. When we look at it as a flock, it is a flock and neither a kingdom nor a church. When we consider Christ as a shepherd we look at him as a shepherd not as a king. We must examine the character of that which is called the church in the light of the name by which it is called. If it is called a family, we must examine it as a family, not as a kingdom or a church. We must examine it in the light of the name that is given to it. Under the term kingdom we have read evidence from the Old Testament and the new, that beyond all question perpetuates the existence of that body of people called the kingdom. It is at one time called the kingdom of the Lord, because the people of the kingdom were the Lord's people; and when the kingdom is called the kingdom of the Lord, its throne is called the throne of the Lord or the Lord's throne, because the people that formed the kingdom were the Lord's people. The same body of people were called the king-

dom of Israel because Israel was the body of people that constituted the kingdom; and when the kingdom was called the kingdom of Israel, the throne was called the throne of Israel. There must be an agreement of the parts forming the whole. When we read of the throne of Israel, we understand it to be the throne over the people of Israel, or God's people. We read of them in the Scriptures as the kingdom of David, then the throne of the kingdom must be understood to be the throne of David. It was called the kingdom of David because he was appointed by the great Head of the Church to be its visible king. It was called his throne because he was constituted a king to reign over the Lord's kingdom. Then it was the kingdom of the Lord, and the throne of the Lord. It was the kingdom of Israel and the throne of Israel. It was the kingdom of David and the throne of David. If we find in the examination of the church, under any of these heads, its perpetuity is established, then inasmuch as it is the same organization called by different names, its perpetuity is established under each of the other names. Whether or not it is so clearly set forth in different parts of the Scriptures, if we can find its perpetuity under one name it establishes its perpetuity under all the names. There can be no question about this. But we are not to suspend our investigations upon Scripture in the Old Testament or in the New, because the Bible has not left us with so little evidence as to the perpetuity of that people. If it is established beyond all doubt, that it is the *same kingdom*, that it is the *same family*, that it is the same people of God, that it is the *same kingdom of David perpetuated*, does that not forever settle the character of the visible church and the character of its *membership;* and does that not forever silence all controversy relative to the character of that *old* kingdom and the beginning of a *new* one. Is it not remarkable that men will be so unreasonable as to dispute

this, and contend for a *new* kingdom, a *new* church in the absence of all proof in the Bible? Not a word in the Bible, either Old or New Testament, about the end of the *old* kingdom and the beginning of a *new* one. The *whole Bible* being without a word relative to the *end* of the *old* kingdom and the beginning of a *new* one. Is it not passingly strange that reasonable men will contradict a position which is sustained by such overwhelming evidence from the Old and New Testaments!

Passing from the Old Testament Scriptures, we came to the New Testament and read the message of the angel Gabriel to Mary, which came to us after the world had been locked up in darkness for centuries without a vision, without a prophet, without a communication from God to man from Malachi to the coming of John the Baptist, and the announcement of Christ the son of David according to the flesh. It was said by a prophet of olden times, that "gross darkness should hang over the people." *That* incubus was driven back; *that* darkness was dispelled by the visit of Gabriel to Mary, announcing to her the approach of the son of David, according to the flesh, to receive the administration of David and *re*-occupy the *throne of David.* The angel Gabriel came and delivered that message; and he making the announcement, it was said by him that the child should be born; that He should be great; that He should be "called the Son of the Highest;" and that "the Lord God should *give Him* the *throne of His father David;* and that He should reign over the house of Jacob *forever.*" That announcement was true or it was false. Gabriel understood his business or he was mistaken. Did he utter that which was untrue through a misunderstanding? Will any assume that he misunderstood his business; that the announcement was not such as it should have been? Will any suppose that possible? Will any assume that this is

so? I have never met with such an assumption. I have met, however, with the general statement that Christ according to the flesh did not occupy David's throne. But I have met with it nowhere that Gabriel did not understand his business; that Gabriel made a mistake; that Gabriel, through a misunderstanding, did not make such a statement as God commanded him to make; that his statements were not intentionally false, but through a mistake, incorrect. I have not met with that; but suppose we grant it is so. For if it be true as stated by Mr. Howell, Mr. Graves, Mr. Hillsman, Mr. Campbell, Mr. Fanning, and others, whom I might mention on the opposite side of this question, that Christ, the son of David *did not occupy the throne of David*, then is it true that Gabriel purposely deceived Mary or spoke through a mistake himself. It necessarily must be one way or the other. First, he announced that the child should be born. Was that a mistake? Was there any misunderstanding about that? Was he wrong in understanding that the time had come when the strange child should be born? After announcing that the child should be born he says his name shall be called Jesus, and in Matthew's report of this, we are told that the name Jesus means a savior.

Thou shalt call his name Jesus, for he shall save his people from their sins.

So far the angel understood his business and made a correct report; for He was so named when born. Before His conception the angel Gabriel says, "Thou shalt call his name Jesus." When He was born He was called Jesus; and not only so, but He was the very being the name indicated. He is the Savior, and without Him there is no hope of salvation. In the second place, then, Gabriel understood his business. In the third place Gabriel says He shall be called great. Was he mistaken about this? Did he understand himself at this point?

Was He great? Look at Him at twelve years of age, in the temple with such wisdom that He put to blush and silence the tongues of the doctors of the law, the chief priests and the wisest ones who were asking and answering questions. Look at Him as soon as He entered upon His ministry raising the dead, cleansing the leprous, healing diseases, turning water into wine, calming the raging storm. Was He great? The angel said He should be great, and that He should be called the Son of the Highest. Was He called the Son of God? Look at Him on the bank of Jordan, after John had performed the office work of consecrating Him, to the priestly office. After he had baptized Him the opening heavens called the attention of the multitude. The Spirit in the form of a dove came down and sat upon the One that had just been consecrated, calling attention to Him, and while all were in breathless silence gazing upon Him without the batting of an eye, a voice came down from heaven saying: "This is my beloved Son in whom I am well pleased." Yes, He was called the Son of the Highest. Gabriel understood his business so far. Gabriel was a faithful messenger so far. His announcements were but the will of God so far. In the next place what did Gabriel say? "And the Lord God shall give unto him the throne—." Was He born to occupy a throne? All say so. Was He born to be a king? All believe it; all say it; all preach it. Well so far the message is faithful; and Gabriel is a faithful servant of God. The announcements are but the will of God expressed through Gabriel. But what else? "And the Lord God shall give unto him the throne of his father David." Was that faithful or not? Was that a mistake? Was that a blunder? If not how does the case stand?

Baptists and Reformers: if you were all made witnesses before a civil tribunal, the judge on the bench,

the jury in the box, counsel within the bar and an assembled community crowding the court house; if you were one by one brought up to take the holy Bible in your hand and in the name of the Highest, swear to tell the truth, the whole truth and nothing but the truth, as to the announcement of Gabriel to Mary; and after the oath was administered the judge were to tell you to kiss the holy Bible and turn to the jury and depose upon your sacred oath, as to what the angel said to Mary about the throne, what would you say? Lay one hand upon your heart and the other upon the Book and tell me what throne did the Lord God promise to give His son? We will suppose now that this is the question you are to depose on. You are on oath, sworn to tell the truth. I know what your religious prejudices are, how biasing they are, but remember, you are on your oath. Now what throne was promised? We want you to state in court what throne it was. What do you say? Would you swear that God promised to give Christ a *new throne? Would you?* Would you swear that He promised to give Him a *new kingdom;* and that the angel Gabriel so announced it to Mary? *Would you?* Well, says one, "we must see what the Book says on the subject, for it will not do to contradict it." That is a good thought. Then if you swear just what Gabriel did say, it will be this, "And the Lord God shall give unto him the throne of his father David." And if you do not swear it that way, *what then?* Why, if you swear that the Lord God promised to give him the *throne* of the *new kingdom* as you call it, or the *throne* of the Baptist Church, you swear a falsehood and you know it. If you walk up to the witness stand and with your hand on the holy Bible, swear that the angel said God should give him the throne of the Reform, or Campbellite Church, it is false, and you know it is false. But every one can with a clear conscience swear in safety that the angel said, "And the

Lord God shall give unto him the throne of his father David." There is safety in that. Now, are you willing to have it that way? Gabriel said it, and are you willing to have it this way. You are compelled to swear it was that way. Gabriel will have it that way; you are compelled to swear it is that way; yet you turn around and say that the Lord God *did not* give Him the *throne* of his father David. Now, that has been done, or it has not been done. If it has been done it is David's throne, and David's kingdom that goes on. Then where is the room for your *new* church? Where is the room for the Baptist or Reform Church in rivalry with Christ's Church? Of what was David's kingdom made up? Of parents and children. Over what kind of persons does his throne stand? Parents and children. How can you say the kingdom exists without the children in it? How can you? But look here, my friend, the thought that Gabriel misunderstood the message would be a rash one, if any one had the thought. We have shown how completely it is vindicated. See how it is corroborated by all the prophecies, by the covenant with David and the oath of God, His own holiness. How can it be any other way? It cannot be without breaking the covenant, without Nathan telling David a falsehood, and without God telling David a falsehood and swearing to it by His own holiness.

But we will show that our theory is sustained from your own translations, which your own wisdom has brought to bear in the case: Anderson's translation:

> He shall be great, and shall be called the Son of the Most High; and the Lord God will give to him the throne of David his Father. Luke i. 32, 33.

Now here is an Anti-pedo-baptist translation, made by Mr. Anderson, of Kentucky, a reformer; and is sent forth to the world as a pure translation from the Greek New Testament; and he tells us that "the Lord will give to him *the throne of David* his father." And

after the Lord God gives Him the throne of David His father, what shall be His kingdom? Mr. Anderson, tell us what kingdom He will reign over after the Lord God gives Him the throne of David his father? "And he shall *reign over the house of Jacob forever*; and of his kingdom there shall be no end." What kingdom? The house of Jacob. Why was the throne over the house of Jacob? Because David reigned over Israel, and the house of Jacob was his kingdom. It was the kingdom of David; David's throne was in it; he reigned over it; and Christ his son, according to the flesh, was to *heir* his throne, and heiring it, He cannot reign over any people but the house of Jacob. If He had occupied David's throne and reigned over another people, He would not have done His work. And reigning over David's kingdom He must order it, and establish it, the very thing He did. Do the Reform brethren believe they are in that old house of Jacob? No; they deny it, and reject it. Do the Baptist brethren believe they are in that old house of Jacob? No; they spurn such a thought. I will not venture my whims or assertions. I will not ask you to believe my opinions. All I ask you to believe is what I read you from the Bible.

What kingdom did John preach? He said, "Repent for the kingdom of heaven is at hand." What kingdom was it? The Anti-pedo-baptists say it was the *new* kingdom; for, say they, "how could John say it was at hand, or coming, when it had been here for hundreds of years?" "Or Christ Himself, that you have been laboring so hard to place upon the throne of David?" I have not been doing that; all the prophets did that, and God Himself did it—Christ Himself, after His baptism, began to preach, and He took up the same song, "Repent for the kingdom of heaven is at hand." "If it had been in existence so long before, and all the people were in it, how could John say it is at hand," "Repent for the kingdom

of heaven is at hand." How could Christ say it, meaning that it was the visible church that was to be set up? Do you think it impossible for that visible church that was just at hand to be the kingdom of David that had existed so long? Well, says the Anti-pedo-baptist, I don't understand that strange phraseology. If the kingdom had been long in existence I do not understand how it could be set up." Well, suppose the kingdom had been in existence, but was scattered all over the wide range of the Roman Empire, with the king off of his throne. Then if the king is placed on his throne, and the scattered subjects gathered together, and they resume their operations as a kingdom, is it not the same kingdom? Now, if I read it to you from the New Testament that the kingdom that was at hand, that was coming, the kingdom the Jews were looking for was the kingdom of David, will you then stop your clamor for a *new* church? Then will you cease your unwarranted talk about a *new* kingdom? I would like to have an understanding with you and now, if you can show me such a chain of evidence for the *beginning* of a *new* kingdom, as I have been giving you for the *perpetuity* of the *old* kingdom; if you can by a just course of reasoning set aside these Old Testament prophecies and New Testament fulfillments, and show New Testament Scripture for the *commencement of a new kingdom*; I pledge you my word, that I will for all time to come, in all my lectures and sermons advocate the claims of a *new* kingdom. On the other hand, if I show in connection with all that has gone before, that the *kingdom that was at hand*, and that the Jews were looking for, was *absolutely* the kingdom of David, will *you* set an *eternal seal* upon your lips about the *new* kingdom? "Well, I am not so certain about that," says one. I will give you a passage of Scripture.

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Blessed be *the kingdom of our father David*, that cometh in the name of the Lord: Hosanna in the highest. Mark xi. 9, 10.

Here it is *forever* settled that it was the *kingdom of David* that was coming. Where had it been gone? The subjects were *scattered* all over the Roman Empire, and the king *off* his throne. The day had come when the restoration was to take place. The work was to restore these things. Christ, as *son of David*, was to "sit on David's *throne*," and "*order and establish*" David's kingdom and build it up. Here we have the *same* old kingdom of David which Christ is to "*order and establish*."

Now for the *transfer* of that kingdom from the Jews to the Gentiles. Christ had come to His church, to His kingdom. The *chief priests* and *rulers* had become desperately wicked, the kingdom itself was overwhelmed with corruption, for which it was scattered all over the Roman Empire. *Now the king has come.* The angel Gabriel said, "the Lord God should give him the kingdom of his father David, and he should *reign over the house of Jacob forever*." He is to heir the kingdom of David, and set up an *everlasting reign* "over the house of Jacob." Now hear him talk to the *chief priests* and *rulers*:

Here another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

Now this is said to be a parable, but after a while we will show what it was spoken for.

And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants and beat one, and killed another, and stoned another. Again he sent other servants, more than the first, and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come let us kill him and let us seize on his inheritance. And

they caught him and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and it is marvelous in our eyes; Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof (45th verse). And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. Matthew xxi. 33-45.

Now the parable was a *vineyard*. The dealings of the husbandmen were with the owner. When he sent for the fruits of it they drove away his servants, beating one, killing another and stoning another. And when he sent *his son*, saying, "They will reverence my son," they conspired against the "heir" to seize on "*his inheritance*," and "cast him out and slew him." Then Christ asks the chief priests and Pharisees: "What will the lord of the vineyard do to these husbandmen," and they answered, "He will miserably destroy these wicked men and will let out his vineyard to other husbandmen which shall render him the fruits in their seasons." Then says Jesus: "Therefore say I unto you, *The kingdom of God shall be taken from you* and *given to a nation* bringing forth the fruits thereof."

Now, here the *kingdom* is called a *vineyard*, and we will look at it as a vineyard, and say nothing about the kingdom yet. Now, what was the *vineyard* that the "*good man planted*?"

Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein, etc. Isaiah v. 1, 2.

Now the seventh verse:

For the vineyard of the Lord of hosts is the house of Israel,

and the men of Judah his pleasant plant; and he looked for judgment but behold oppression; for righteousness, but behold a cry. Isaiah v. 7.

What was the vineyard? *The house of Israel*, the Lord's house *was the vineyard.* He arranged His *vineyard*, "fenced it in," "gathered out the rocks, digged the wine vats, built a tower and let it out to the *husbandmen.*" They were the rulers of the house of Israel, the kingdom of David. "He sent his prophets to them and they refused to yield the fruits. He sent still other prophets and they were stoned, killed and sent empty away." "At last, He sent his own son," the "*heir.*" Christ came there *to his own* "*vineyard*," and it is said, "the husbandmen reasoned among themselves and said, here is the *heir*, let us kill him," and the vineyard will become ours. Now, Christ himself asks the question, "*What will the good man do*?" And these *rulers* answer in opposition to themselves, though they did not know it at the time. "He will miserably destroy those wicked men and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons." Christ then tells them that "the *kingdom of God* shall be taken from" *them* "and *given*" to another nation. Now, when the vineyard was taken from those husbandmen and given to others, *did it change the vineyard?* A change had taken place, but *was the vineyard changed?* Did it cease to be the same vineyard, and become another? What *was* the vineyard? "The house of Israel." Where did it come from?

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

This is the *vine* God brought out of Egypt, the house of Israel.

Thou preparedst *room* before it and didst cause it to take deep root and it filled the land. The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars. She sent out her boughs unto the sea and her branches unto the river.

Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted and the branch *that* thou madest strong for thyself. LXXX Psalm 8-16.

Here is the *vineyard*, and *vine* "brought out of Egypt." God brought it out "and planted it." That is the vineyard the Savior used in the parable. Now if the kingdom was not mentioned in the twenty-first chapter of Matthew at all, but simply spoken of as a vineyard, we could find what the vineyard was and that it was to be "taken from" one class of keepers "and given to another, that would bring forth the fruits in their seasons." Was the transfer of the "vineyard" a change of the "vineyard." It is now in the hands of another set of husbandmen.

I will illustrate: A gentleman rents out his farm for a year. At the end of the year, he has reason to believe his tenants have dealt unfaithfully with him. But possibly he is mistaken; it has been a year of drought and perhaps the tenants have done the best they could, he concludes to try them another year; but at the conclusion of the second year he comes out worse than the first. Then the times being perilous, he says, if I turn them off they may burn me out and I will try them another year, perhaps they may do better. But at the end of the third year, they withhold the entire rents, and he is forced to turn them off and let other tenants take possession of his plantation. The *new* tenants take the place, are settled down, and all moves off smoothly. Now, does the plantation cease to be the same plantation that it was under the *first* tenants? If I were to argue that it ceased to be the same plantation or farm you would laugh me to scorn. You would say I was a fit subject for a lunatic asylum. Even a child would know better. The little children of the owner of the farm would know better;

that these were simply new tenants on the farm. And the man himself would know it to be the same. *That is just the case with the vineyard.* The former keepers of the *vineyard* were unfaithful, and it "was taken from" them "and given to other" cultivators that "would render the fruits thereof in their seasons."

Now is it not the *same vineyard* in other hands? We have read you where it is said the vine "was brought out of Egypt and planted in a fruitful hill, where it spread till it filled all the land." How was the *vine* made up when it was brought out of Egypt? Of *parents* and *children.* When plague after plague had visited Pharoah and he felt willing to let the Children of Israel go, he called Moses and asked him how he was going to leave Egypt. Well, said Moses, "We are going to *take our wives* and *children.*" The *vine* was *parents* and *children* when in Egypt, and it was *parents* and *children* when it crossed the Red Sea. Its *increase* was *by the increase of families.* That was the "*vineyard of the Lord of hosts,*" and that was the "*vineyard* that was taken from" the *Jewish rulers* and given to the *Gentiles.* It was made up of parents and children when in the hands of the Jewish rulers, was it not made up of parents and children when it passed to the Gentiles? If the children had been taken out the vineyard it would have ceased to grow. It was the vineyard of the Lord of hosts, which Isaiah says was the "*house of Israel.*" What was taken from the Jews and given to the Gentiles? The vineyard of the Lord of hosts. Of what was it made up? *Parents* and *children.* What was it when taken from the Jews and given to the Gentiles? Parents and children. Now how do the Anti-pedo-baptists drop the children out? *How?* That was the vineyard; that was the parable. Now what was the *end* of the *parable?*

Therefore say I unto you, The Kindom of God shall be taken

from you and given to a nation bringing forth the fruits thereof." Matthew xxi, 43.

From whom was it taken? From those who had it. From those who were ruling and governing *in it.*

And when the *chief priests* and *Pharisees* had heard his parables, *they perceived that he spake of them.*

They were the rulers of the visible church—of David's Kingdom; and that which they had was *taken from them* and "given to anothor nation." What was it? The Savior himself said "the *kingdom of heaven*" should "be taken *from them.*" If they did *not have it*, how could it be taken away *from them.* What kingdom? The *visible* kingdom of God; the *church* of God. They (the Gentiles) got it from the Jewish rulers and high priests. The very thing they had was taken from them and given to the Gentiles; and the Savior says it was "the kingdom of *heaven.*" Now the question comes up, what kingdom did they have? There are but three leading kingdoms. First, the ever-blessed kingdom of the glorified, or the kingdom of ultimate glory. They did not have that I am sure. Well, was it the kingdom of the regenerated, the kingdom made up of all those that are spiritually renewed? No, these wicked rulers *could not* have had that kingdom, because none enter it but those that are regenerated by the spirit of God, and *no man* ever ruled the *spiritual* kingdom. They were strangers to that kingdom, and because they would not believe, the kingdom they *did have* was taken from them. What then was it they had? They did not have the kingdom of ultimate glory. They did not have the invisible or spiritual kingdom, for they would not believe on Christ. They cast him out and slew him. But they did have a kingdom and it was taken from them. *What was it?* Why, the visible kingdom, the church of God; and it was taken from them and given to the Gentiles. The Gentiles have it. Where did it come from? From the Jew-

ish rulers. How did it happen? God turned off these Jewish rulers, and turned it over to the Gentiles. Who made up its membership? *Parents* and *children.* And Christ, the owner of the vineyard, when He was teaching and cultivating in the vineyard, called the *little children* to Him and took them in His arms; and when some of His disciples grumbled at it He said.

Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.

It was these little ones, these *branches* of the *vine* that *filled all the land.* When the "vine was brought out of Egypt," the Lord planted it in a "fruitful hill and its branches spread and filled all the land," and of such as these little ones is my vineyard, my kingdom. Then the little children were *in the* vineyard when it was in the hands of the Jewish rulers. Now, the same kingdom is taken from them and handed over to the Gentiles and where are the children? "Oh, they are dropped out," say the Anti-pedo-baptist. Where did you drop them out? "In the *new* covenant." But with *whom* was the *new* covenant made? "The *house* of *Israel* and *house* of *Judah.*" Who made up the house of Israel and house of Judah? "*Parents* and *children.*" Then how do you get them out? "Oh, we just drop them out, anyhow!" Yes; that is the way you do it. Those Jewish rulers would not believe in Christ. He might perform miracle after miracle, He might raise the dead and they would not believe him. He might turn water to wine; He might heal the leper that no human physician could heal; He might cast a legion of devils out of one man, and when He had overwhelmed them with these proofs of His Divinity, they would say, "He cast out devils by Beelzebub the prince of devils." These were they that *had* the kingdom. Now the *Gentiles* have it, and it is the *same thing* that the Jewish rulers *had*; and *Christ* Himself, said it was the "kingdom of heaven."

Now, I will lay before you one other Scripture with some remarks relative to it. It will be necessary to examine two or three kindred Scriptures in order to elucidate and make plain this one. We have shown the taking of the kingdom from the Jews, and the *transfer* of it to the Gentiles, *a people that never had it before.* It was taken from the Jews just as they had it, and in the same condition it was given to the Gentile nation. In as much as it was not the kingdom of glory that was taken from the Jews, it was not the kingdom of glory that the Gentiles had *visible* membership in. In as much as it was not the *spiritual* kingdom that was taken from the Jews, it was not the *spiritual* kingdom that the Gentiles entered into.

And when Jesus was entered into Capernaum there came unto Him a Centurion beseeching Him—

A Centurion was a Roman officer, the captain of a hundred men—

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man go, and he goeth; and to another come, and he cometh; and to my servant do this, and he doeth it. When Jesus heard it He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven. Matthew viii. 5–11.

Here is the *kingdom* that Abraham, Isaac, and Jacob were said to be in, and the Savior has said "many shall come from the East and West, and sit down with Abraham, Isaac and Jacob in the *kingdom of God.*" Now when they came from the East and West—and Luke adds, "the North and South,"—"and sat down with Abraham, Isaac and Jacob," who were they but the Gentiles from

the four quarters? and when they came into, *what* did they enter? *Into a kingdom. What* kingdom was it? The *kingdom* that Abraham, Isaac and Jacob were in. And Luke adds, "and all the prophets." What kingdom was that? Well, says one, "that is the kingdom of ultimate glory, that the Gentiles shall come from the four quarters at the final day and enter into." "That has no reference to this life," say the Anti-pedo-baptists, "that is not the *visible* kingdom, but the kingdom of *ultimate glory*." I say it is the *visible* kingdom; and the Savior in speaking of it went away back to *Abraham* to commence it. If He meant the *spiritual* church, why did he begin at Abraham. Why not go back to the *beginning of the world*? But there was a reason why He began with Abraham. It began with Abraham, Isaac and Jacob, and after them the *prophets*; and that is the kingdom that the Gentiles, coming down from the East and West and North and South, were to sit down in, where Abraham, Isaac and Jacob and *all the prophets* had been before. No Gentile was brought into the visible church for several years after the day of Pentecost. Not until after Christ was born, was crucified, and ascended to heaven to be crowned "King of kings and Lord of lords." Yet when the Gentiles came into the kingdom, they got into the kingdom that Abraham, Isaac and Jacob had been in. *What kingdom was that?* You say "it was the kingdom of ultimate glory." Then why commence counting its genealogy with Abraham? First Abraham, then Isaac, then Jacob, and then the Prophets. But you still urge that was the kingdom of blessedness above. Let me ask you, Do you believe those wicked Jewish rulers will be in heaven above *before* the *blood-washed* and *sanctified* will get there? And when they get up there, do you believe those wicked Jews will be then "*cast out*" *of heaven*, and the saints *introduced*? Do you believe that, my Baptist brother? Surely not. But this kingdom that the Gentiles, com-

ing from the East and West and North and South, were to enter into, was the kingdom that the *wicked Jews* were to be *cast out of*. *Were they in heaven?* No. It was not the *spiritual kingdom;* for these wicked Jews were not *in* the spiritual kingdom. They were *cast out of that* which they *were in*, and the Gentiles got into *that* out of which they (the wicked rulers) *were cast*. Now I read the 12th verse: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." They were *thrust out of the visible* church. Who? "*The children of the kingdom.*" They had been in then *before* the Gentiles came; and the Gentiles came from the East and West, North and South, and entered this kingdom in which Abraham, Isaac and Jacob and all the prophets had been, and *out* of which "these children *were cast*. Not out of the *kingdom of ultimate glory;* therefore it was not that kingdom into which the Gentiles entered. It was *not* the *kingdom of the regenerated*, for those wicked Jews were never in the kingdom of the regenerated. They were in the *visible* kingdom, in which *Abraham* and *all the prophets had been.*

Christ says:

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity.

They had not *striven* to *enter at the strait gate*. They were workers of iniquity. Miserably wicked, and working iniquity, had not entered that to which the strait gate leads.

There shall be weeping and gnashing of teeth, when ye shall see

Abraham and *Isaac* and *Jacob*, and *all the prophets in the kingdom of God, and you yourselves thrust out.* Luke xiii. 24-28.

Were these workers of iniquity in the kingdom of God? The Son of God said they were. They had *never* sought *Christ;* they had *never* sought *regeneration;* they had *never* sought *pardon;* they were *never renewed;* they were blind, ignorant and bigoted workers of iniquity, yet they were in the kingdom of God. What kingdom? We find they are to be "cast out" for the Savior says, "and you yourselves thrust out." You that will not strive to enter in at the strait gate shall be "thrust out" of the *kingdom you are in.* What kingdom? *The kingdom of God.* What kingdom was that? He says, 29th verse:

> And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

These wicked Jewish rulers were in the same kingdom that Abraham had been in, that Isaac had been in, that Jacob had been in, and now Christ says: "Many shall come from the east and the west, the north and the south," and enter into this kingdom, "and you yourselves *thrust out.*" These Jewish rulers had been born and nourished in it, and as they were unrenewed, strangers to grace, and would not "strive to enter in at the strait gate," they were "cast out" of the kingdom they *were in.* They were not in the spiritual kingdom for they were "*cast out*" of the kingdom they were in because they would not "strive to enter" *into the spiritual kingdom.* Now, they are "cast out" and the *Gentiles* are introduced into *that kingdom.* What kingdom was that? What church was that? It is the church that God organized in the family of Abraham. There is the transfer. There are the Gentiles in it. The wicked Jewish rulers did have it, but now the Gentiles have it.

Now, my Baptist and Reform brethren, *are you in that kingdom? No;* you draw down your brows at the

thought. Do you profess to be in the kingdom Abraham, Isaac and Jacob were in? *Do you profess* to be in the kingdom these wicked Jewish rulers had been in, and out of which they were cast? Is the *new* kingdom you talk of the kingdom in which Abraham was? *Never: no, never.* Is the *new* church you talk about the kingdom Isaac was in? *No, never.* You do not claim it. Is the church or new kingdom you talk about the church or new kingdom Jacob was in, and *all* the *prophets? Never, no never.* You do not believe it. Yet the Gentiles to whom Paul preached, to whom Peter preached at the house of Cornelius, entered into the kingdom that Abraham was in. It was the *same* church in which Isaac and Jacob and all the prophets had been. That is the kingdom that was handed over to the Gentiles. Now, my Baptist brother, are you in the *visible* kingdom or *church* that the Gentiles went into at the house of Cornelius, where Peter first began to preach to the Gentiles? If so, you are in *father Abraham's kingdom, father Abraham's church*, and that was made up of *parents* and *their children.*

This is the *visible* kingdom; and in showing the membership of the church, we are laboring to make plain the underlying and final argument with reference to *infant membership*, and *infant baptism especially. Infant baptism*, is *one* result of all these labors. The present *Christ as the foundation*, the covenant *in* Christ, the *everlasting covenant* and the *gospel* and *grace of God.* We have gone step by step, giving you argument after argument, Scripture after Scripture to show you the permanency of the *church*, the permanency of the *kingdom*, its *eternal construction*, founded of God upon Christ *confirmed by the oath of God.* Made up of *parents* and *children* to stand when the earth shall be wrapped in funeral flames, when old ocean shall boil as a pot, when all things earthly shall fall into the chaos of eternal darkness,

when the broad face of the sun shall sink to rise no more, when the moon shall be veiled in the darkest night, this kingdom shall rise on and on till it has *filled the eternal purpose of God.* This Abrahamic kingdom shall rise on till the earth is wrapped in a garment of righteousness, when upon every mountain top, and in every valley low, there shall be one grand shout of hallelujah to Him that reigns over earth; and the lightning's *flash*, and thunder's *roar* shall be shouts of praise to Messiah, the Son of David, reigning over David's kingdom. That is the Abrahamic church; it is God's church made up of *parents* and their *children.* Come, my friends, let us be *in it.* Let us *roll* on *with it*, and when it has rolled us across the deep, turbid waters, and landed us on the other shore, Abraham will still be our father.*

*In this discussion it should be borne in mind that while there is no necessary connection between *spiritual* membership and *visible* membership in God's kingdom, yet there is a *prima facie* presumption that the *visible* members are also *spiritual* members. This presumption, however, may be overthrown by contrary evidence and often as we have seen, are we sadly compelled to recognize the overthrow of this presumption. By bearing this distinction in mind, you will be saved from misunderstanding some of the author's transitions from one kingdom to the other, or from one state to the other. We need not stop to unfold a like implication in spiritual membership—as indicating presumptively *visible* membership in the church.—*Ed.*

LECTURE VIII.

We are examining church organism, church unity, church identity, and church perpetuity. The Scriptures abound with evidence so copious upon this question that it is impossible to exhaust them. I have said before that some there are, who in matters of this kind, are governed in their conclusions by evidence of unmistakable character drawn from one or two statements, and it is not the abundance of evidence that leads their minds; yet there are others who do require the abundance. In order, therefore, to accommodate all, we have been giving the *abundance*, and if it carries the wavering minds, of course, the minds that readily yield will also be carried by it, while those who are moved by the abundance, might not be controlled without it. In this investigation it is our purpose to present the thought of the Pedo-baptist cause on the organism of the visible church, the character of the visible church, and the membership of the visible church; and we desire when this book goes out into the world, that it shall contain as nearly as possible, the *full* strength of the Pedo-baptist cause, as found in the Bible. This series of lectures, all tending to one point, is, perhaps, becoming a little irksome to some minds. But we should not weary in these investigations, because these questions have created great disturbance in the christian world. And from the rash unchristian utterances of some who ought to say better things, there are those of a high toned character, outside of all churches, that will be led to look at us in an un-

pleasant light. They have thoughts like these: "If these church members can venture to say such rash, unkind, and unchristian things about each other, it is not very desirable that we should be in any church. We have more peace among ourselves in the world than church members have, and to remain in quiet we had better stay where we are." Hence, all controversies evincing an unchristian spirit, should be avoided; and questions that demand investigation should be conducted in a similar spirit. The division that exists between the Pedo-baptists and the Anti-pedo-baptists is a matter that requires our attention. We should treat ourselves, the present generation, and those coming after us amiss, if we did not submit our little tithe of influence towards the settlement of this great question.

It is possible and right for God's people to be one people, or He would have organized different churches to suit the notions of different people. But as God has organized but *one* compact in the world, and that is sufficient for His purpose; we should be satisfied. It was sufficient for the Divine purpose, or He would have had it otherwise. If then it is possible for all to be one, I mean to belong to the *one visible* church of Christ, as scattered in its different branches over the face of the earth, it is the will of God it be so. God will not alter it, as previously shown in considering His *covenant* with *David*. He will not alter or break His covenant to suit the notions of men. It must remain as it is, and the day will come when it will girdle the globe. It is a day that is prayed for and anxiously expected by all the lovers of Christ and His church. That day we call the millennial day. Then all the kingdoms of this world shall be merged into the kingdom of Jesus Christ and there shall be but one kingdom, and all the world will quietly repose in it. We believe such a time will come. It will be a pleasant time when no more contro-

versy shall be heard. It will be pleasant when each shall look the other in the face with a smile of brotherly recognition, and all will sit down under the vine and fig tree of our Emmanuel. We should try to get controversy out of the way, and to do that we should reason with our fellow men kindly.

In order to have a better understanding of the nature of these investigations, it becomes necessary to state again the two leading points in controversy. First, the Pedo-baptists believe that the visible church of God is of such character that it requires, by virtue of the covenant of the church, the infant descendants of church members to be in the church or kingdom of God with them. The Anti-pedo-baptists disbelieve this. They hold that the visible church of God as it now exists in the world is of such character that it debars infants from membership in that church; and that it is made up *only* of adult believers. Secondly, the Pedo-baptists believe that by virtue of the covenant of grace, under which the church was organized, *that* organism that began under that covenant many hundred years before the coming of Christ in the flesh, remains a perpetuated compact through *all time;* and that if the covenant at its beginning required the infant descendants of church members to be in the church, then the same membership must be perpetuated in the church through all the ages of its perpetuation, in order to satisfy the covenant in carrying out the will of God.

The Anti-pedo-baptists reject this thought; and claim that the *old* church passed away, and a *new* compact came into being under a new covenant, which never existed before the time of John the Baptist, or about the time Christ was in the world. If I have succeeded, under the various phases under which I have been investigating this question, in showing you the perpetuity of that compact, it follows beyond doubt that the

Pedo-baptist theory is true, and the theory of the Anti-pedo-baptists is untrue. If, however, they are right, we are wrong. If they are the *visible* church, we are not in that church, and we know it. If the church of God is the same church that began in the family of Abraham, and is not a *new* church—for they claim to be in a new church and not in the old one—if it has been perpetuated, and God has not organized another, they are, therfore, *clearly outside of the visible church* that we are in. Now there is no chance to escape this conclusion.

In the previous lecture I read passages from Matthew and Luke relative to the *transfer* of the kingdom, or *visible* church, from the *Jews* to the *Gentiles*, and as I propose to read from the Baptist and Reform translations in support of my position, I deem it proper to repeat the substance of my argument, as submitted from the common version. The kingdom is there spoken of as a vineyard, and we went back to Isaiah to show you what that was. We have shown that it was a vine the Lord brought out of Egypt, and "planted in a fruitful hill." It was this vine that spread its branches from hill to hill, from river to river, and "filled the land." In the fifth chapter of Isaiah we are informed that this "*vineyard* of the Lord is the *house of Israel*." Then it matters not whether we show the transfer as a vineyard, as a house, or as a kingdom; it is the same thing. The parable in the twenty-first chapter of Matthew shows what the vineyard was. It was put forth in the parable, and turns out to be the kingdom. In the parable the owner of the vineyard sent his servants to the keepers of the vineyard for its fruits, and they beat one, killed one, and stoned another. At last "he sent his son, saying, they will reverence my son," but the keepers reasoned this way:

> Here is the *heir*, let us kill him and seize upon the inheritance, and it shall be ours; and they caught him and cast him out of the vineyard, and slew him.

Now, the Savior, who was the heir, addresses this question to the Jewish rulers, who were the vineyard keepers:

When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?

And they answer readily:

He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons.

Then, at the forty-third verse the Savior says:

Therefore, say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Therefore, if they did not have the kingdom it could not be taken from them; and the kingdom that was taken away from them, is the same kingdom that was handed over to the other nation. The nation that now has it, never had it before. It was taken from the Jewish rulers and handed over to them. What was it? The owner himself says it was the *kingdom of God.* Then they had the kingdom of God. It was not the kingdom of glory; it was not the spiritual kingdom, for the kingdom they did have was taken from them, because they were not spiritually renewed, because they were workers of iniquity. It could not have been the kingdom of ultimate glory. We know these wicked rulers did not have that. It could not have been the kingdom made up of the spiritually renewed. Then there is but one other kingdom left and it is the visible kingdom, the visible church. It is the kingdom the Jewish rulers had; and *it is* the same kingdom which was transferred to another nation.

Now, I will show you this transfer from Mr. Anderson's translation. I will show you that we are not sustained alone by the common translation. I will not read the whole parable from this translation, but will begin at the 41st verse.

They said to him, He will miserably destroy those wicked men, and let out His vineyard to other vine-dressers, etc.

For this reason I say to you, etc.

Here it is in your own translation, my brother Reformer. What? Why, that these Jewish rulers had the kingdom of God, and at the 45th verse we have this language:

And when the chief priests and the Pharisees heard His parables they knew that he spoke of them.

They *knew* it; and what was done? The kingdom of God was taken from them. Then they had it. What was it they had? The vineyard of the Lord. What was the vineyard of the Lord? The house of Israel. Where did it come from? Out of Egypt. The vineyard that was brought out of Egypt, "planted in a fruitful hill," became the vineyard of the Lord, and these rulers were in possession of that vineyard, the house of Israel that came out of Egypt. The same vineyard was taken from these Jewish rulers and handed over to the Gentile nation. What constituted that vine in Egypt? Parents and their children. What constituted the "vineyard of the Lord of Hosts,"—the house of Israel, after it came out of Egypt? Parents and their children. What constituted the kingdom of God—the "vineyard of the Lord of Hosts," that was taken from the Jewish chief priests and rulers, and given to the Gentiles? *Parents* and *children*. Here it is in your own version, brother Reformer.

I now read from the Baptist version. We are building a house, and we must lay the foundation well before we raise and cover it. Then we will show you the whole fabric and you can judge whether it is such a building as becomes God and the world He would save. Here, then, is the Baptist version. Here is the result of fifteen years arduous labor day and night. After their agents had peregrinated over hills and valleys collecting money, they

spent fifteen years toil to furnish the world with this Book. During its incubation and in order to pave the way for it, the Baptist brethren published it to the world that there were *twenty-four thousand errors* in the common translation of this blessed old Bible. I doubt if there can be as many found in Tom Paine's *Age of Reason*. They so published it to the world to pave the way for this *pure* version, and when it was done it was pronounced the *purest* and *best* translation ever made. Well, did the Gentiles get into this kingdom? Yes. What kingdom? The true kingdom of course, the visible church in the world. We Baptists understand that. Are you right sure of it? "As sure as the sun shines," says a Baptist brother, "and that kingdom of God which is in the hands of the Gentiles *is the Baptist kingdom*?" Yes; where did it start? "Well, you read from a Baptist author the other day, that it started *in Jordan;* and from another, that it begun on the mountain; and from another, that it began on the *night of the betrayal;* and finally from another, that it began on the *day of Pentecost*. I know we have some confusion among us, says the Baptist brother, but suffice it to say the *new* church did begin back there, about that time somewhere and somehow." But in your translation you say the Gentiles have that kingdom. Yes. Where did they get it? Now, mark you the giant learning is brought to bear in this translation. Take a long breath before I read, for I tell you it is going to be a staggering affair. At the 41st verse I read:

> They say to him: He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who will deliver over to him the fruits in their seasons.

Now at the 43d verse, I read:

> Therefore, I say to you, that the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

From whom was the kingdom of God to be taken? Forty-fifth verse:

> And the chief priests and Pharisees, hearing his parables, knew that he spoke of them.

Then the "chief priests and Pharisees" had the "*kingdom of God.*" Here is the immaculate—the pure; here is the unmistakable and undeceiving document; here is the version that the Baptist brethren tell us will stand like one of Egypt's pyramids, high and strong. It shall stand when the earth totters to its fall. Where did the Gentiles get this kingdom? From the *Jewish rulers.* Did the Jewish rulers have possession of the Baptist church? I dare you to say they had. Did the chief priests and Pharisees ever possess the Baptist organism and govern it? Were they in possession of it? I challenge them to say so. Well what was taken from these Jewish rulers, and given to the Gentiles? Your own immaculate version says it was the kingdom of God. You said awhile ago that the kingdom that was in the hands of the Gentiles was the true, genuine *visible* church of God in the world. Where did they get it? From the hands of the Jewish rulers. There it is in these two immersion translations. It is sustained in the Old Testament prophecies clearly and unequivocally. It is sustained in the New Testament of the Baptist and Reformers. It is sustained by the common translation, made by forty-seven translators, the most pious and learned men of the church at that time. Their learning and piety were brought into requisition, and they tell you that the kingdom of God was taken from the Jewish rulers, and handed over to the Gentiles; and Matthew says it in the original, better than Baptist, Reformer or Episcopal translation. Matthew, the disciple of Christ, recorded it that the kingdom of God should be taken from them and given to the Gentile nation. Must not our cause be a good one, so strong, so towering,

so storm-defying, that when our opponents make a translation they are compelled to say "the kingdom of God" was taken from the Jewish rulers and given to the Gentiles? How much stronger would you have it?

But let us read another passage from Mr. Anderson's translation:

> Verily I say to you, not even in Israel have I found so great faith; I also say to you, that many shall come from the east and the west, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the sons of the Kingdom shall be cast into the darkness that is without," etc. Matthew viii. 11, 12.

Here are the Gentiles going into the kingdom. What kingdom? The kingdom of heaven. Who had been in it? Abraham. Here it is in your own Book. Abraham is first recognized in this kingdom, out of which the children were to be cast. It is not only the one that Abraham and all the prophets were in, but the one out of which that some of the children were to be cast. It was not the kingdom of glory; it was not the spiritual kingdom, for the wicked rulers were in it, that were to be cast out; and yet your own version says it was the kingdom of heaven. The Gentiles came from the East and West and North and South, and entered into the kingdom that Abraham, Isaac, and Jacob, and all the prophets were in; but others that were in were cast out. Was Abraham ever in that new kingdom you call the Baptist Church? *Never.* Was Isaac ever in that new kingdom you call the Baptist Church? *Never.* Was Jacob ever in that new kingdom you call the Baptist Church? *Never.* Were all the prophets? No; they never heard or thought of such a thing. And yet the kingdom which the Gentiles entered into was the kingdom that Abraham had known; was the kingdom that Isaac had known; was the kingdom that Jacob had known; and it was the kingdom out of which those wicked Jews who put Christ to death, were cast. What kingdom was

that? It was the old Abrahamic church, which was under the covenant of grace, and has defied all the earthquakes of corruption. Christ was with it through all its trials. He was born in it, reared in it, and crucified in it, and He transferred it from the Jews to the Gentiles. How strong our cause is! But for additional proof we refer again to the thirteenth chapter of Luke, where the Lord commands the Jews to strive to enter in at the strait gate. Christ had commanded them to "strive to enter in at the strait gate," and they had not done so. They were in something, but not that in which, an entrance through the strait gate would put them. They were in something without regeneration. So they say to him:

> We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. Luke xiii. 26-28.

Were they in it? How could they be *cast out* of it if they were not in it. That which they were in, they were in without passing through the strait gate. They were in it *without regeneration.* What was it they were in, without the strait gate? What was it they were in without regeneration? What was it they were in while yet working iniquity? However unworthy, the *Savior says they were in the kingdom of God.* In the kingdom of God without regeneration? In the kingdom of God workers of iniquity? The Savior says it; and into that same kingdom came those from the East and West, and North and South, and sat down with Abraham, Isaac, and Jacob. Were they in the kingdom of ultimate glory? Never. Were they in the spiritual kingdom by regeneration? Never; for that is what Christ admonished them to strive for. They were in some kingdom, and they would not strive to enter the other; and because

they would not, they were "cast out of" the one they were in.

First: They were not in the kingdom of ultimate glory. Secondly: They were not in the spiritual kingdom, or if so, why *cast out?* Thirdly: There is but one other kingdom, and that is the *visible* kingdom or church that Abraham was in, of which he was the father; and hence, he is named first. Pedo-baptists, do you not love the cause more, the plainer you see it? Baptist brethren, will you not relinquish your unscriptural views of the church and enter with your infant children into the kingdom that Abraham, and Isaac, and Jacob, and all the prophets were in? Abraham is our father. Do you not want to live with your father? And Isaac is your brother. Do you not want to live with your brother? And Jacob is our brother. Do you not want to live with him? And better than that, all the prophets, and better still, Jesus Christ was born, and as an infant, recognized and raised a member of that family. Do you not want to be in that organization that Christ was born in, and lived in, and died in, for you? Do you not want to live in that organization that is to wrap its mantle 'round the earth and shine as the lighthouse of the world? By the grace of God, and the help of His strong arm I expect to live and die in that old church. It is my church. The poet may sing of others, and the artist may paint others, and though they sing and paint never so charmingly, Abraham's church is my church. That church which in the day of millennial glory shall embrace the whole world, is my church.

On the mountain let me labor,
In the desert let me tell,
How He died, my blessed Savior,
To redeem a world from hell.

Let me sing my last song in that chorus, and let me bow my head upon my pillow in this church, and go

home to the throne of God in this church. We have examined the question under various headings and find they all lead into the house of Israel and the house of Judah.

Now, we proceed to examine it as the *olive tree*. The church is called an olive tree. That tree began to grow some where; that tree began to grow some time, and it began to grow some way. Now the important question is, after it began to grow, did it cease growing? Has it been brought to an end? This olive tree began to grow, and after it began to grow, did it cease to grow? The Baptists say yes, and all the rest of the Anti-pedo-baptists say *yes*. They say it died root, branch and all. If that is so, we are wrong; for if the church is called an olive tree, and the church has been perpetuated, the olive tree has been perpetuated. If the church was an olive tree, and the tree died, the church died; and if the church was an olive tree, and the tree continues to grow the church continues to grow. If the olive tree has continued to live, the church has continued to live.

Now, that is a plain statement. Can we ascertain this? Can we determine whether or not the olive tree died? Now, my Anti-pedo-baptist friends, in the examination of this olive tree either the Pedo-baptist cause or your cause, dies. How much interest we should have in this investigation. We are going to this test as Elijah did with Baal; and you can appeal to God as much as you like; and I will appeal to Him to know whether this tree continues to grow, or died and passed away. If it lives your cause is dead, and if it dies our cause is dead with it. Then as your ecclesiastical life is upon the altar and our ecclesiastical life is upon the altar, how much interest should we feel; now, with honest hearts, let us go to the altar on which our ecclesiastical lives are laid. Take a stand by your own living altar and we Pedo-baptists will stand by ours, and let us test the question.

The Lord called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. Jeremiah xi. 16.

What was done? *A fire was kindled upon it.* What was the effect? *The branches* were broken, but the *tree* was not destroyed. There stood the old tree upon the old root. Whatever the olive tree was, it lost *branches* but the *tree* was not destroyed. THE FIRE ONLY DESTROYED SOME OF THE BRANCHES. MARK THAT. What was done? A fire was kindled upon it. What was the effect? The branches were broken. But there stands the tree defying the flames. It is still upon the root. The root is not destroyed. The tree is not destroyed. The branches are broken and destroyed but the tree stands there. It has been in the fire, and is not hurt, and how well this links in with what God has said in another place, if your path leads through fire, the flames shall not hurt you; if it leads through deep waters, the waters shall not overflow you. His protection kept the tree from burning. It was in the fire. All that should have been burned was burned. That which should not be burned was not burned. Why? God protected it. It did not burn because God would not let it burn. That part that burned God wanted burned, and that is why He kindled the fire upon it. Look at the case of the three Hebrew children. They were branches of that olive tree that God would not let burn. A wicked king wanted them out of the way because they were worshipping God, the protector of the olive tree. The king directed them to be put in a furnace that was heated seven times hotter than it was usual to heat it, and so hot was the fire that when the executioners came near enough to dash the children in, they were burned up. After awhile the king looked at the heated, burning furnace and said; did I not cast three in there and lo! I see four; and the fourth one is like the Son of God. Here were olive branches

that the fire could not hurt. They came out without the smell of fire about them. He remembered what He said. Though your pathway is through fire it shall not hurt you.

What was the olive tree? Can we find that out? Let us try the seventeenth verse.

For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal. Jer. xi, 17.

Who did wrong? The house of Israel and the house of Judah. Where did the olive tree begin to grow? In the family of Abraham. He was the root of it. The whole race came from Abraham. It was the visible church. The house of Israel and house of Judah were descended from Abraham, and he was the root of the olive tree. Thus it was; the "house of Israel and house of Judah;" the olive tree lost some of its branches but the tree was not destroyed. The trunk or body of the tree was standing. Now we have found out what the olive tree is. The "house of Israel and house of Judah." We are linking the Old Testament and the New Testament together. Why? Because all Scripture is given of God, and is profitable for doctrine.

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know?—" Romans x, 16-21.

Now mark you, *Israel was the olive tree.*

First, Moses saith, I will provoke you to jealousy by *them that are* no people, and by a foolish nation I will anger you. But Esaias is very bold and saith, I was found of them that sought me not;—"

The Gentile people—

I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

What was Israel? The *olive tree*. They had become very corrupt as a church, hence God had scattered them all over the Roman Empire. They were the gainsaying and disobedient people to whom he had stretched forth His hands all day. Were those gainsaying and disobedient people cast away? Were they *cast away?* What do you say, my Baptist brother? *Yes*. What do you say, my Reform brother? Yes; they were cast away. The old church ceased and a new church started. I have a book here entitled "*Theodosia Ernest*," written by Mr. Dayton. In this book Mr. Dayton says Paul was a Baptist preacher. Did you ever hear the like of that before? *Paul a Baptist preacher!* Dayton says the church began in Jordan, and that Paul was a Baptist preacher. Well as I have already shown you, I don't believe a solitary word of it, but I will examine Paul as a Baptist preacher a little while. Now hear an old fashioned Baptist preacher talk about the people called Israel. Well, Paul, we have learned that you were a Baptist preacher that belonged to the new church, and we want to know if the old church was destroyed.

We want to know if that people was "cast away." Your Baptist brethren of the nineteenth century say they were; Paul, what do you say? Roman xi. 1, 2. "I say then, hath God cast away His people?" Your Baptist brethren now say YES. The Reform brethren all now say YES. Did God cast away His people? You all say yes. But does Paul? *No*,—"God forbid, For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin." He was an olive branch that God had not cast away. Now, bear in mind, when Paul made this declaration it was twenty-five to thirty years after the day of Pentecost. Second verse:

God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying," etc.

What people was it God foreknew? Israel; the church; the old kingdom. God hath not *cast it away*. Don't you see it? Paul says He did not "cast them away." Will you run rudely afoul of that old Baptist brother, as you call him? Will you? I do not believe one word about Paul being a Baptist preacher, such as we have now; that is, holding their doctrine; but I accept the statement for the time to accommodate myself to the notions and whims of some people. Don't you see these people were *not "cast away?"* Paul says they were "not cast away." Then they are still "His people." How beautifully does this link in with what Paul says about the *new covenant* and the people with whom it was made. Who? "The *house of Israel* and the *house of Judah*." Why? Because He has not "cast them away." He took the old Sinaitic covenant away from them and gave them another; and the *new* covenant goes on with the same family—the same people of God.

Well, says one, you left Jeremiah and started to the eleventh of Romans to get to the *olive tree*, and have not said a word about it. Well, don't be in a hurry.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Romans xi. 11, 12.

Now if the fall of them be the riches of the world,—"But stop," says one, "right there. We have got you. N-o-w w-e-'v-e g-o-t y-o-u." What do you mean? "Why, it says, 'If the fall of them,' etc.; didn't they fall then?" Certainly they did. But just a while ago you tip-toed to it that God did not cast away his people. *Now we've got you.* HERE IS THE FALL; Paul says so. Now we've got you; get out of it if you can "Well, it looks a little squally, *doesn't it?* They fell." *Yes, they* DID *fall*, and they are *fallen to this day.* "But you said they were not "cast away." *Yes;* and I say so *still.* "And you said they did fall." *Yes;* and I say so *still.* "Then you said

they did not fall." *Yes;* and I say so *still.* "Well, that is a riddle to me. They *did*, and they *did not*; they *did not* and they *did.*" Well, there is a mystery somewhere. If a man ascends the tree and chops off a limb, *that falls does it not?* "Yes." And if he chops off another, *that falls does it not?* "Yes." But he leaves another that he did not chop off, *it does not fall, does it?* "No." Then if he leaves still another that he does not chop off, *that does not fall, does it?* "We-ll I reck-on not."

Now you can begin to see *who fell*, and *who did not fall.* Those that were *lopped off*, *fell*, because God wanted them to fall. Those that He wanted to *keep* were not lopped off, and did *not fall.* Paul was talking about the branches that Jeremiah said were *broken.* Do you not see how God cast away the *broken branches*, and retained those that were not broken? "No." WHY? Because you will *not open your eyes.*

For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office. If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be*, the reconciling of the world, what shall the receiving of them be but life from the dead? Romans xi. 13–15.

There, we have you again. At the first verse he says: "God hath not cast them away," and at the fifteenth verse he says, "if the casting away of them, etc.; now does not Paul contradict himself?" "He says they were *not* cast away, and now he says they *were* cast away. How is that? Well, the branches that were cut off are those referred to as *cast away*, and the branches that were not cut off are the ones referred to as *not* cast away. "Well, you have not got to the olive tree yet." Hold still.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit *be* holy, the lump is *also holy*, and if the root *be* holy, so are the branches.

K. C. K.

"And if some of the branches"—there it is, *some*—

And if some of the branches be broken off, and thou being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Now, in the 17th verse he tells us "*some branches were broken off*," and you Gentiles being taken out of a wild olive tree should not boast "against the *branches*." Here were "*branches*" that *were not* "broken off." And the Gentiles were taken out of a wild olive tree and graffed into the true *olive tree*, among the branches that were left, and in the place of those that were broken off. Do you not see the children of the kingdom thrust out? For it is the same people that were called the kingdom. Those wicked Jewish rulers were the branches of the good olive tree that should be burned, and they were burned; and the Gentile branches out of the wild olive tree, were brought and graffed into the good olive tree, where those others were broken off. That is fixed, and no one can draw that spike. *Never;* it is fastened forever.

Now, what was that olive tree? Jeremiah says it was the *house of Israel and the house of Judah.* Where were the Gentiles graffed? *Into that olive tree.* What was the olive tree? *The Kingdom of God*, the church of God; the house of Israel and the house of Judah; the family of Abraham, the house of Jacob, that the last king in David's line was to reign over *forever.* There were some wild branches graffed into it. What for? To partake of the root and fatness of the tree. It had been growing all the time. And after this same old house of Israel and house of Judah had been under the new covenant about ten years, the Gentiles were brought and graffed into that old tree that had been growing from the days of Abraham to the coming of Christ.

Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Verses 19, 20.

Those broken branches were broken off because they had *no faith*. That olive tree they were in, they were in *without faith;* and because they *had no faith* they were broken off from it. Now, was it a spiritual olive tree, or a natural olive tree? Could they have been in a spiritual olive tree *without faith?* Could they have been in the kingdom of glory above *without faith?* All answer in the negative. But these broken off branches had been in *something without faith*. They were *in the olive tree without faith*. They were not in glory as a glorified olive tree without faith. They were not in a spiritual olive tree without faith. Then there is only one more kingdom to which the olive tree can be compared and it is the *visible* kingdom, the *visible* church, the *visible* family of Abraham. They belonged to a kingdom and were not regenerated, and being there did not regenerate them. They were the branches the fire was kindled on and they were broken off. Now, the Gentiles came and got into the kingdom the Jews had been in. Nicodemus was in it without faith, and the Savior said unto him, "Except a man be born again he cannot see [enter] the kingdom of God." He was in the olive tree, but he was not in the spiritual kingdom. And because those unbelieving Jews were not in the spiritual church and were without faith, they were broken off, they were in the visible kingdom and they had no faith, no repentance. How did they get in? I will keep that question before you. "For if God spared not the natural branches, *take heed* lest He also spare not thee." Paul says they were *natural* branches, *not* spiritual. How did they get there? *By nature*, being *natural* descendants of Abraham they were *born* in Abraham's church; they were born in Abraham's kingdom. By *birth* they secured a place in the olive

tree, the visible church. They had no faith; they had no repentance; they had no change of heart; they had no regeneration; they were not branches by faith, repentance, or being graffed there. They were there *by nature;* they were *born* there; and *all* the children of *church members* were *born in the visible church.*

But they were broken off. Why? Because they had no faith. Then they were in by nature, without faith. Were they in the kingdom of glory? Never. They could not be in glory by *nature.* Were they in the spiritual kingdom? Never! They could not belong to the spiritual kingdom *by nature.* So it must have been the visible kingdom they were in. They were broken off from that and the Gentiles graffed in; and there is the good olive tree perpetuated, still growing; and so certain as it is still growing, the Anti-pedo-baptist cause is a lost cause. Do you mean, says one, that their regeneration is false? I say no; I have guarded that point so as not to be misunderstood. Wherever regeneration is, it is right. But these branches were without regeneration, without conversion, without faith. When I say the Anti-pedo-baptist cause is false, it is their organism as a visible church I speak of. They are not in this old olive tree, and they know it—they do not profess to be. My Baptist brother, are you in the old olive tree the Jews were in? "I do not know what to say." Well, let Jeremiah say. He says it was the "house of Israel and the house of Judah." That is the tree the Gentiles were graffed into. Are you in it? I wish I could provoke you to say yes or no, and for the argument, it matters not which. If you are in it, all your children are members of it by nature, not by grace. What kingdom was it the Gentiles entered into? It was the kingdom Abraham, Isaac and Jacob had been in, and out of which those unbelievers were cast. Are you in that kingdom? *You* say you are not, but if you are not, the Bible makes it very plain that you are

not in the visible church of God at all. Converted you may be; children of grace you may be, but if you are out of that olive tree you are not in the church of God. I tell you, my friends, you cannot escape the alternative, and to reject it, is skepticism and infidelity.

But let me read further at the twenty-second verse:

Behold, therefore, the goodness and severity of God: on them which fell severity; but towards thee goodness, if thou continue in *His* goodness: otherwise thou also shalt be cut off.

The broken-off branches are off to this day, and likely will remain so for a long time to come. But the scattered Jews yet have a standing promise of God. "They are my people." And when the Jews come back, they will come back to the same olive tree.

And they also, if they abide not still in unbelief, shall be graffed in; for God is able to graff them in again.

When the scattered Jews come back again, it will be *as graffs*. They will not be there as natural branches as they once were. They will be graffed in. Into what? Why, the old olive tree that will be living when they come back. They have not come back yet; but when they do, it will be to their own olive tree that will still be alive. What tree is it? The Baptist and Reform brethren "say it is the spiritual olive tree. That they were not natural branches of the new olive tree that you talk about, and if when they come back, it is to that new olive tree, they can not be graffed *back* into it, because they were never in it before." They will come back to an olive tree that will be living, no matter what tree it is. It will be a living olive tree they will be graffed in. Now the twenty-fourth verse. Now what is the question before us? *What olive tree* will the scattered Jews be graffed into.

For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree.

This is the olive tree that will be living when they come back. *Their own* olive tree, from which they were broken over eighteen hundred years ago. They continue scattered; they still wander; they still rove over the face of the earth. They are looking for Messiah to come. But the day is rolling up, when in the providence of God they shall come back; and Paul says they shall be graffed into *their own* olive tree, being *natural branches* broken from it.

What was that olive tree? Jeremiah bugles it forth to the nations of the earth. All between his time and this have heard. It is on record, and generations unborn shall read it. When the angel shall stand with one foot on the sea, and the other on the land, and with uplifted hand touching the blue arch of heaven, swear that time shall be no more, that which Jeremiah says will be heard by all nations, that the olive tree "is the house of Israel and the house of Judah." Here are the natural branches broken from it. Paul says God will bring them back, and that they shall be graffed into their own olive tree, not another.

If they are graffed into the new church, as the Baptist and Reformers call it, it will not be their own, but one of which they never heard; something they were never in before. They are natural branches, not of a new compact, but the old one, and it is the one they will be graffed in when they come back.

My friends, how can you doubt this? In God's name is it not infidelity that rejects it? What a strange infatuation! What a strange incubus! What strange things must run in the minds of those men who can reject God's word, Old Testament and New Testament! The Jews are coming back. To what? "*Their own olive tree.*" Were they ever in it as a people? Yes. How did they get out? "They were broken off." For what? A want of faith. They were in it by nature, but

because they had not faith they were broken off. What was the olive tree? The family of Abraham, the house of Israel and the house of Judah. When these unbelieving Jews were broken off, their children went with them. They were not accountable; but shared the common fate of the parents. But the branches that were not broken off, remain there with their children, the natural branches of the olive tree. The Gentiles were graffed into it, and Isaiah saw them coming nearly eight hundred years before they did come; and in the sixty-sixth chapter and twelfth verse of his prophesy he says, they came like a "flowing stream;" and in the forty-ninth chapter and twenty-second verse he says, as he saw them coming, they were bearing their sons and daughters upon their shoulders, or, they were carrying their sons "in their arms," and their daughters "upon their shoulders." Then the church stood, root, trunk and branches. What did the root represent? Abraham. The branches were his long line of descendants. And who were the little tendrils? The little tendrils of each family, the family of Abraham, branches of the olive tree. And the Jews that were cast out or broken off were broken off with their children; those that remained, remained with their children; and the Gentiles that were graffed in, were graffed in with their children. Now with one hand upon your heart and the other ready to lay upon your lips should they go to speak wrong, my brethren, Baptists and Reformers, are you in that olive tree from which these natural branches were broken? Are you in it? If you are in it, you are in Abraham's family, Abraham's church, the church with the children in it. If you are not in it, you are not in the true visible church of God. My brother, will you not be in it? My sister, will you not be in it? If regenerated, we belong to the same great family of the renewed. We are journeying through this low land of sorrow, through

the pelting storms of earth, and beating tides of time; our little barks are tossed upon the proud waves of the troubled sea of life, but if born of God we belong to the same family. We will sit down at the same table above, and then, my Baptist brother, I suppose you will allow me to eat with you. If you want to be in the visible church of God, you must get into the church that was replenished by nature, by the increase of families in the church. This is the underlying law of God, to increase His church. When men ignore this law, and preach their lungs out trying to get outsiders into the church, they are ignoring the will of God. These tender branches of the olive tree are there by Divine direction. God puts them there, and it is our duty to recognize it, and administer the recognizing ordinance of the church. God puts them there and He does not leave it to you, and you cannot put them out. We have examined the olive tree, and found it perpetuated. It is growing still, and will grow till the fullness of the Gentiles is brought in, and the scattered Jews are brought back into it again.

LECTURE IX.

We resume the investigation of the church under the name of the "*Tabernacle of David.*"

The church of God is called the "*Tabernacle of David.*" Let us see if it is *perpetuated*. Amos ix. 8-11. The name now, is the "TABERNACLE OF DAVID;" and "the tabernacle of David" is the same thing that the *kingdom of David was*. If the "kingdom of David" is perpetuated, the "tabernacle" is also, whether we can find it positively stated in the Scriptures or not. If the *kingdom* of David is the "*tabernacle of David*," and we show its perpetuity under either of the names, we show it under both. We have shown its perpetuity under the name of kingdom; and now we take it up under the name of "tabernacle." I now read:

Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth;

"Just read that again, if you please," says one, "I think you are *in a hobble*."

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth."

"*Now then, is it not gone?*" I say *yes*, of course it is gone. "Well, but you just awhile ago told us you had established the perpetuity of that kingdom; and now you go to the Scripture to try to find it, and what have you done?" You have read it plainly out of the Book that God said, "I will destroy it from off the face of the earth." "Do you believe that?" says one. I do believe it. If I did not believe it I would not believe what Amos

says. "If you believe it was destroyed from off the face of the earth, why are you trying to prove its perpetuity?" Are you "right" that the kingdom that was destroyed from off the face of the earth was God's kingdom? There is a great deal to prove before you can make that out. There was a wicked kingdom; and God said, "I will destroy it from off the face of the earth," and he did it. Now let me read the rest of the verse. Here is the saving clause. Here is enough for me. Here is enough for the Pedo-baptist; and it carries destruction to the Anti-pedo-baptists cause, as God's withering breath carried destruction to that wicked kingdom that He said He would destroy.

Now I read the rest of the verse, "Saving that I will not utterly destroy the house of Jacob, saith the Lord." He saved *it*. *What* was saved? The wicked kingdom? No; *that* was destroyed. "I will not utterly destroy *the house of JACOB*, saith the Lord." Now, Anti-pedo-baptists, either your position is false, or God is false. God said, "I will not utterly destroy the house of Jacob;" and you say He *did utterly destroy* the house of Jacob; that He swept it away entirely and built up another house. Now what will the advocates of the new church theory do with that? Let us settle things. For what did God *save* the house of Jacob? The angel Gabriel understood something about that, as you will find in the following:

> He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of His father David; and he shall reign over the house of Jacob forever. Luke i. 32, 33.

How is that? Because God would *not* utterly destroy the house of Jacob. He *saved* it for His Son to *reign* over. He *saved* that for the last king in David's line to *reign* over. David's throne was connected with the house of Jacob, and if it had been *destroyed* God could never have given the throne to His Son; and He could

not have "reigned over the house of Jacob forever." Just as certain as Christ reigns over the house of Jacob, and God did not utterly destroy the house of Jacob, just that certain all outside organisms are impostors upon the world. They are *not* of God; they are not "reigned over" by Christ; they are not in covenant with God; they are out of the church-organizing covenant; for the church-organizing covenant was given in the family of Abraham. I will read the ninth verse.

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Amos ix. 9.

As a *house*, as a *compact* it was to be *saved*. We have shown the "olive tree" as a tree was *saved*, but the wicked "branches" were *destroyed*. Now God says He will save His people as a house, but He adds in the next verse:

All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

Then the 11th verse.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

Now we have come to "the tabernacle," the "tabernacle of David." It had been "built up in the days of old." What was that "tabernacle?" The church. A tabernacle is a portable habitation or pavilion. It can be torn apart, carried away, put together, and set up again. The church was compared to it because the materials could be scattered abroad. Here, you see, God speaks of "sifting" them, that is, *scattering* them. They were in that scattered condition when Christ came into the world. They were all over the Roman Empire. "The tabernacle of David had fallen down." It had been "built up in the days of old," and it is to be "built up again," as it was "in the days of old."

Now the *first* question to be settled is, *how was it*

"*built up in the days of old?*" In other words, what were the materials that made it up? *The Jews*, *the house* of JACOB, *the house* of *Israel* and the *house* of *Judah*, that *David reigned over*. *That* was *David's kingdom*, David's "tabernacle." Now *what* were the *constituents* of it? *Who formed* the *membership of his* "*tabernacle?*" PARENTS and their CHILDREN. In the days of old it was organized, Baptist brethren, Reform brethren, and all say it was made up then of *parents* and their *children*. That is the manner in which "the tabernacle of David" was "built up in the days of old." *It fell down;* it was *scattered;* and in a *scattered condition:* it was the "tabernacle of David." It remained down a long time, but after a while it was to be "*built up again*," and when it was "built up again," it was said by Amos to be "the *tabernacle of David built up again*." It was the "*tabernacle* of *David*" *before* it "*fell* down;" it was the "*tabernacle* of *David when down;*" and it was "the *tabernacle* of *David*" when "*built up again*." It had the *infant offspring* in it *before* it fell, and they were in it *after* it had fallen. When the Jews were scattered all over the Roman Empire they had their children with them. They were the *infant constituents* of that kingdom *or tabernacle*. It was in a scattered condition for a while; but Amos saw the thing that was down "built up." It was the "tabernacle of David." When he saw it reared up after being down, and it seems that the spirit of inspiration looked forward to, and forestalled a difficulty that now seems to be in the minds of some persons. The Baptist brethren tell us that when the tabernacle was built up the children were left out. That God in His providence scattered them with their parents all over the Roman Empire; and when He gathered the materials together to *rebuild* the tabernacle, He left the infant members out. Is that true? Let us consult Amos a little further. Amos, we want some help. What is the matter? Why the Pedo-baptists and the

Anti-pedo-baptists have found that the "tabernacle of David" was once down, and they find, by reading God's Word that it had been up before it fell; and we find by reading the Bible, that before it fell down all the children of the parents in it, were in it too; and after it fell down they find that the people were scattered all over the Roman Empire and the children with them; now here is the difficulty, Amos, the Baptist brethren say, God built up a new "tabernacle," and left the children out, while the Pedo-baptists say, He rebuilt the Tabernacle of David and that is the point of controversy between the Pedo-baptists and the Anti-pedo-baptists; now, Amos, can you help us a little? Now, Amos, you say it was "down," and you say it was "built up," and we want you to tell us how it was "built up." Was it a rebuilding of the fallen tabernacle? Were the little ones left out?

In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old. Amos ix. 11.

But that does not tell how it was done. The Anti-pedo-baptists all say the children were in it when it fell, and when it was down, but they differ as to its rebuilding. "*For I will build it as in the days of old.*" How was it built in the days of old? It was made up of the family of Abraham, parents and children. God did not leave it to us. It is no part of our business to choose whether we will have our children in the church or not. It was by His own choice that infants were placed in the church in the first place; it was His own work to scatter that church, and it was of His own choice when He said, "I will build it up as in the days of old." Now David's tabernacle had children in it before it fell; it had children in it when down; and God did not say that He would cast it aside and substitute something else in its place, but that He would build it up again "as in the days of old." That is what David's tabernacle is made up

of, and David's tabernacle is God's church. Now let us look at the Baptist tabernacle with a magnifying glass and see if we can find a child in it. Not one. Let us look at the Reform organism and see if we can find a child. Not one. Are they (Baptists and Reformers) in the tabernacle of David? No; for the tabernacle of David has children in it. God said He would "build it up as in the days of old;" and if He did not, He forswore Himself.

Now, a few thoughts in this way. Here is a timepiece. It is made up of a great many wheels, some large and some small. Suppose it gets out of order and I take it to a silversmith. After awhile I call to see him and I find my watch all torn up and the wheels scattered about. As I have had no experience in that line, I see my watch all in pieces and feel as if the whole thing is ruined. I look at him and express my astonishment that he has treated me so. "I will fix it up for you all right, sir," he says, "before I return it." Suppose after I become satisfied that he is going to make it all right, and I gather up the little wheels and carry them off with me. He goes to work to set it up. He puts this wheel in the right place and that wheel in the right place; but after working awhile he lacks a little wheel, that used to work in this place. It is gone. He may set up the large wheels in the case, but it is of no use; it is not set up as it was before. The silversmith knows it, and I know it. Now the church had its members as one organism before it fell down, and it had them after it fell. God said He would build it up again "as in the days of old;" but if the *little* wheels are left out, it is not set up as it was "in the days of old." Now it is down, God wants it set up, and He employes Baptist ministers and Reform ministers to go and set it up for Him. Look at them at the work.

They gathered all the adults and put them in the

compact, but leave all the children out. They very carefully fix it up but leave all the children out, and say they have done the work. They have *not* built it up as it was "in the days of old." My friends, you all know this is so. The Baptist brethren and Reform brethren know it is so. It is not set up as it was before unless all the constituents that made up the tabernacle before, are in it. Now let us discharge such workmen, and send out Pedobaptists to set up the tabernacle. They look at it carefully, examine all the constituents that were in it *before* it fell, and while it is *down*, and they say it should be as "in the days of old" and they are just as certain to take the children with them into the church as they are to organize a church. Why? Because they were in it when organized, when down, when scattered, and the covenant of the church demands them, and God says it must be built as "in the days of old."

But some one is ready to say, I see where your blunder is. I doubt not you intend it to be right, but you have blundered. There was a Baptist brother in West Tennessee who, after having heard me on this subject, said I had mistaken the whole thing. He said all this tabernacle building had taken place before the coming of Christ. That it had been down and built up, he granted; but *not under the new dispensation.* He said that it was not only built up *before* the coming of Christ, but came to an end at the coming of Christ. Let us see if that is so. Sometime, I do not know how many years, but quite a number of years *after* the introduction of the *new* dispensation, and *after* the *new* covenant went into operation on the day of Pentecost, for that was the beginning day of the present age, there was a council called at Jerusalem. *After* Paul had been called to the Apostolic office, and he and Barnabas had been among the Gentiles, and a number of congregations were organized under the new covenant, in the new dispensation—but not in a new

church—there were some false teachers at Jerusalem, who having heard of the success of Paul and Barnabas, went down there and told the Gentiles that they must not only accept Christ, and the gospel that Paul and Barnabas had been preaching, but they must also keep the law of Moses and circumcise themselves after the manner of Moses. You Gentiles have never been under this law; but now that God is going to give you the gospel, you must have the Mosaic law with it.

This is what the false teachers said to the Gentiles, and it stirred up great confusion. They were men like we are, and said, "Paul and Barnabas have been with us and they have not said anything about the law of Moses; not a word about circumcising ourselves and our children. Now you tell us you are teachers, and right from Jerusalem where the twelve apostles are; and you say to us we must needs keep the law of Moses as well as accept Christ and the gospel." Thus they talked about it, doubtless, and reasoned about it as we would reason about it. They would not act rashly, and not being able to settle the question themselves they would not wrangle over it; but agreed to send chosen men to Jerusalem to have Paul and Barnabas call a council of apostles and elders at Jerusalem; and now, say they, let them talk the matter over, and whatever they say, that will we do. We have started to go to heaven; we want to be happy; and if it is necessary to keep the law of Moses we will do so. If the apostles and elders so decide, we will do it. So Paul and Barnabas were chosen with others to go up to Jerusalem to lay the matter before the church. Now, with these preliminary remarks I read this Scripture:

> And the apostles and elders came together for to consider of this matter, and when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago—

Mark the phraseology, "a good while ago"—

God made choice among us, that the Gentiles by my mouth, should hear the word of the gospel, and believe, and God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as *he did* unto us, and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. Acts xv. 6–12.

Now the Holy Ghost was brooding over the deliberations of this council. One after another would speak, and offer his views in the case. The Holy Ghost was guiding and overruling them. If Peter made any quotation from the Ancient Scriptures we do not know it. If Paul or Barnabas did, we do not know it. But they offered their views. But after awhile the Holy Spirit prompts James to rise. He is held till the last, and the Spirit of God, the infallible spirit prompts him to make the crowning speech, to wind up the whole affair and cap it with a quotation from the ancient prophecies. Now listen to his speech.

And after they had held their peace, James answered saying, Men *and* brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. Verses 13 to 15.

James here crowns the whole affair. The Holy Spirit directed it. It is the work of God. "And to this agree the words of the prophets; as it is written,"—What is written?

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.

What for?

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the

beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.

Here James quotes that very prophecy of Amos that was read awhile ago and he brings it in under the *new* dispensation. Under the *guidance* of the *Spirit* of *God*, here is the tabernacle built up. Here James tells us under the new dispensation, after the time that the Baptist brother said the old tabernacle of David had passed away, and where he tells us there was no old church, but a new one, James says the Gentiles that never had been in God's church before, in David's tabernacle before, might come, and get into it. Did the church commence on the day of Pentecost? No; for James says these Gentiles may come into the church, and he tells us that it is one that has been *re-set up*. It was re-set up on the day of pentecost; and God said He would build it up "as in the days of old." And Peter, preaching at the time it was built up, knew the correctness of this quotation and said, "For the promise is to you and to your children." The children must be in it. Here is the tabernacle set up again. Here is the new covenant going into operation. Here is the new covenant with "the house of Israel and the house of Judah." Here is the tabernacle *set up* and the children are in it. Hence the promise to you and your children. They must not be left out. James sanctioned it under the new economy. The Baptist brother was mistaken when he said it was built up before the coming of Christ. The Holy Ghost directed James to make the application of that ancient prophecy of Amos. He says that work was prophetic; that the Gentiles had got into the tabernacle of David. They got into the tabernacle, that was up *before* it fell. It fell *before* the coming of Christ; and *after* Christ came it was again set up. It was the tabernacle of David *before* it fell; it was the tabernacle of David *after* it fell; it was the tabernacle of David when *set up again*, and into that

tabernacle of David the Gentiles entered. These are they, that "came from the East and from the West, from the North and from the South, and sat down with Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, out of which the children of the kingdom were cast." Don't you see it? Here are the Gentiles coming to the tabernacle that David reigned over. Here it is set up, and the Gentiles get into it. Is it not a continuation of the same tabernacle?

I challenge the man that lives to get up a *new* tabernacle, a *new* kingdom, a *new* church under a *new* covenant that never existed before, and then, with truth in his mouth, say it is the tabernacle of David. If a *new* tabernacle is set up and the old one ignored, then Amos' prophecy is false and James' sanction a mistake, though it was the crowning speech in that council called at Jerusalem to settle a grave question. If it is not the tabernacle of David built up, what is it? If it is the tabernacle of David built up, is it not a continuation of the same thing? How can you get it into something else? If it was something else God was false, Amos was false, James was false and the whole council was false. Here was the whole court of apostles, and they sanctioned the speech and it was concluded in that way. Now it was the tabernacle of David set up or it was not. If not the whole thing was false.

We have told you all the time that our arguments as to the church, are sustained by *all* the translations *in* the church *and out* of it. It is sustained in the Douay Bible, the Rhemish translation, Tindal's translation, Wickliffe's translation, the Syriac and *all* the translations that were ever made so far as I know. The church's identity and perpetuity are clearly made out in all of them. The point is, was the tabernacle something that was never known before, or was it something that had existed before? I now read Anderson's version:

And after they were silent, James answered and said: Brethren, hear me; Simeon has declared how God at the first did visit the Gentiles in order to take out from among them a people for his name. And with this agree the words of the prophets; as it is written, after this I will return and build again the tabernacle of David which has fallen down; and I will build again its ruins and I will set it up; that the rest of men may seek after the Lord, and all the Gentiles upon whom my name has been called, says the Lord, who does all these things. Known to God from eternity are all his works.—Acts xv. 13–18.

Mr. Anderson here states that God from all *eternity* knew that David's tabernacle would *fall down*, and that He knew from all *eternity* He would *set it up again*, and that He would call the Gentiles some years after the crucifixion of Christ and cause them to get right into the tabernacle that had existed *hundreds of years before*. It was not a *new* tabernacle. The same one that had fallen down was set up again; and Mr. Anderson says God knew from eternity that it would take place. Where is room for the "*new* church" now? Here it is in your own translation; though if Mr. Anderson had been there to build it up, he would have left the children out.

But let us see the Baptist version; this pure, this holy, this immaculate thing. We have consulted Mr. Anderson, a Reformer, and he makes out that God from eternity knew that the tabernacle of David would be built up; and knew that the Gentiles would get into it. Hence they did not get into a *new* church, but the same old one. Here is the Baptist version:

And after they were silent, James answered saying: Men, brethren, hearken to me. Simeon narrated how at first God visited the Gentiles, to take out of them a people for his name. And with this agree the words of the prophets, as it is written: After this I will return, and will rebuild the tabernacle of David, which is fallen down; and I will rebuild the ruins thereof, and will set it up again; that the rest of men may seek after the Lord and all the Gentiles upon whom my name has been called, saith the Lord, who

does these things. Known to God, are all his works from the beginning of the world. Acts xv. 13–18.

Now these translations say build again; but the Baptist version says, "And I will *rebuild* the tabernacle of David which is fallen down." The very thing that had fallen down was *re*built. *That* which was rebuilt was the "tabernacle of David," *not* something *else*, but the *same* old tabernacle. Mr. Anderson says from *eternity* God knew this, and the Baptist brethren say that God knew it from the *beginning* of the world. That David's tabernacle would *fall*; that it would be *rebuilt*; and after it was rebuilt the Gentiles came and entered into it.

I will read in this connection two or three additional passages of Scripture. David's tabernacle was set up just as it was in the days of old. In Jeremiah xxxi. 31, is the account of the new covenant. Amos says the tabernacle was to be built up as in the days of old. Set that down. The tabernacle was built up *as in the days of old.* That is fixed, and no man dare deny it. That tabernacle was not built up until the new covenant went into operation under the present dispensation. That is forever settled by the council of elders and apostles at Jerusalem. Then on the day of Pentecost it was built up "as in the days of old." It was the tabernacle of David set up. That is fixed, and no man who respects himself should question it. Then how stands the case? The tabernacle of David that was down was built up. That which was down and was built up, was built up as in the days of old. That is fixed. Then, when it was built up "as in the days of old," the Gentiles got into it. That is fixed; I see no way to escape this conclusion. It was to be set up as in the days of old. Now to the thirty-first chapter of Jeremiah where the new covenant is found:

Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith

the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. Jeremiah xxxi, 15-17.

When was this prophecy fulfilled? "Rachel weeping for her children and would not be comforted because they were not." When was it fulfilled? In the second chapter of Matthew you will find it. When it was noised abroad that Christ was born in Bethlehem in Judea, King Herod called the wise men together and asked them where Christ was to be born. And they said. In Bethlehem of Judea, "for out of thee shall come a Governor, that shall rule my people Israel." Christ was born to be a ruler. Herod did not want a rival ruler and he sent forth and had all the children slain, from two years old and under, in all the region round about Bethlehem, in order that he might destroy Christ. In that destruction of the children the prophecy of Jeremiah was fulfilled. Now in the thirty-first chapter of Jeremiah, the same in which the new covenant is found it is said, "Thy children shall come again to their own border." What was the border? The church where they had been born and raised, Rachel weeping for her children two years old and under. Now then at the beginning of the chapter, Jeremiah xxxi. 1, 2, 3:

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, the people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, *saying*, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

Now *all* the families of Israel were to be God's people at that time. Now the tabernacle is to be "built up as in the days of old." Now Jeremiah xxx. 18, 19, 20:

Thus saith the Lord; Behold, I will bring again the captivity

of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime and their congregation shall be established before me, and I will punish all that oppress them.

Here is a plain unequivocal prophecy that "*their children shall be as aforetime*" when the tabernacle is built up. The tabernacle was built up "as in the days of old;" the Gentiles came into it with their children, and all the children of the church were in that "congregation" that was "*established before*" Him. Now, can anything be clearer, than the continuation of that same "tabernacle of David?" It is built up as it was before, and is now working under the new covenant. This is placed side by side with all the phases under which we have examined the church; and under all of which we find its organism perpetuated. I ask where is the room for a *new* church? Where is the use of a *new* church? Now, if the Anti-pedo-baptists are not in that tabernacle, they are not in God's tabernacle. If they are in that old continued tabernacle, they are in a building made up of parents and their children. If they are out of it, are they in God's church?

LECTURE X.

We resume the examination of the *identity* question. It becomes necessary to frequently refresh the mind by reference to arguments that have already been introduced, to show that they are all *logically pointing to* ONE *conclusion*—so *many converging* lines, after awhile to *meet*. We have passed over *many themes*, *many questions*, and our conclusions have been the *same* in every point of view in which we have investigated these matters. Now, dispassionately and without excitement, let us again very briefly examine some things we have passed over in order to prepare the way for what follows. First, then, there is controversy in the world relative to what the visible church is; the Pedo-baptists allege that it is of such character as to embrace adults and infants in its membership; and the Anti-pedo-baptists in all wings of that church, deny this. Secondly, the Pedo-baptists maintain that the organism of the visible church which began to exist in the days of Abraham, has not ceased to exist, but has been perpetuated through every dispensation. It began in the closing out of the patriarchal age or dispensation, as we call it, some four hundred and thirty years before the beginning of the Mosaic dispensation; it existed under the ritual dispensation of Moses, and passed out of the Mosaic age into this new covenant age just as it had passed from the patriarchal into the Mosaic age. The passing out of one age into another did not destroy the church. From its beginning God established it; and as Paul expresses it in the first chapter

of Hebrews, He at sundry times and divers manners delivered His messages to the church; and the church as a church was compelled to receive it. He knew best what His church needed, and He gave it just what it needed. Then it is best for the church to have just the revelation that it has; and instead of saying it is too little, we should seek the more after that which He has given, and try to understand it as He gave it to the church.

In order to make a strong work of the *identity* question, we laid before you first, the Christ as underlying our holy religion. We next laid before you the covenant of grace as the covenant through which Christ administers salvation to the world. Next the grace in the covenant, without which none can be saved. In the fourth place we laid before you the everlasting life promised, and read to you Scriptures tracing all these back before the foundation of the world. In the fifth place, we showed the grace in the Christ, and the covenant under the grace and the Christ, were submitted for Abraham's acceptance, and on his acceptance the organization of the compact we call the church—He was constituted the father of the church; and hence in all the Scriptures, Old Testament and New, he is referred to as the beginning; and next Isaac, then Jacob, and the others that followed.

This is the reason, and the only reason, that so frequent reference is made to Abraham as the beginning point. It could not be, that he was referred to as the beginning point of God's spiritual work with men, for if so, we would be driven to the conclusion that from Adam to Abraham none were saved. This is the reason why so uniform reference is made to Abraham as the beginning, for in the Old and New Testaments it is uniformly so. No reason can be given in the light of the Scriptures, but this. Then under the Christ we have shown the beginning of the people of God in a visibly organized condition, and the mark that was applied to

the male membership. For special purposes, it was applied to a part of the membership, and when it was fulfilled, it passed away and another sign was given to the people of God. We have so many other things to present that we can not say all that we would say, in reference to that mark; and perhaps we are admonished not to say some things that might be said. However, I will give you a thought or two relative to the *special* use of circumcision as well as some of the *common* uses of it.

And now, while I talk of the *special* as well as the *common* use of circumcision, Pedo-baptists are frequently approached by Anti-pedo-baptists, who ask with a degree of confidence, "if baptism is now to the church what circumcision used to be; why do you baptize females when they had no part in that ancient mark?" Water baptism has taken the place of circumcision, which was applied only to the males, yet no church that administers water baptism confines it to the males. Now some of the common uses of circumcision: First. It was a "sign and seal" of the righteousness of Abraham's faith. *Romans* iv. 11. Secondly. It was a *token* of the covenant in which that righteousness by faith, was. *Genesis* xvii. Then it was the *sign* of the covenant, and the *sign* and *seal* of an external character of the righteousness by faith. In other words it was the *external* work that indicates the *internal* work in the heart. And because it was the *external* emblem of that *internal* work in the heart, that cutting off of the flesh was called "circumcision," when, in itself, it was *not* "circumcision." Paul says:

> For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. Romans ii. 28, 29.

Here Paul says that cutting the flesh was *not* "cir-

cumcision," but it was of the heart. The *external* mark in the flesh was *not* circumcision, but the *sign* of it; and because it was the sign of it, it took the name of the thing signified, in the same sense that *wine* is called the *blood* of *Christ* in the sacrament. The name of the thing indicated is put on the indicator. Now as circumcision was a token of the covenant, and the female was in the covenant as well as the male, in the general utility of it, it availed her as much as the male. That was the *second* general use of circumcision. Now I will mention a special use of it. In those *ancient* bloody rites and with all the ancient slaughter of victims, such as sheep, oxen and the like, which pointed to the blood of Christ, it could not be ascertained in that dark cloudy day, who it would be in coming time that would shed blood for the redemption of the world; for there were *males* as well as *females* slain. Hence in the shedding of the blood of a *heifer* or an *ox*, which blood pointed to the blood of Christ, it could not be told whether it would be some *beast* or a *human*, or whether a *male* or a *female* that would make the atonement. But there was another institution that caused the shedding of blood that was confined to the *human family*, and to the *males*, and that was circumcision. In that it was discovered that it would be a *male*, and that a male *human being* in the roll of years would shed blood for the remission of sins. That is one of its special uses. After that male was born, and did shed blood for the remission of sins, there was no further use for the sign; and hence the propriety of laying it aside and instituting another sign that would not indicate a falsehood. If the *sign* of circumcision had been kept up after that, it would have indicated that some other male was going to shed blood. Hence it was laid aside and another sign and seal instituted. That was water baptism; and it now indicated the *same internal* work that circumcision did; that is, "the circum-

cision of the heart." Mark you it represents life, not death. The *shed blood indicated death. Water indicates life.* It is cleansing in its nature, and represents the cleansing of the soul from sin. The purifying of the heart is called the "*washing of regeneration*;" and this *external washing* of *baptism* indicates the *internal* washing. Circumcision, or the *external cutting* of the flesh represented the internal work in the sense of *cutting;* but *water baptism* represents it in the sense of *washing*, and is applicable to both sexes. It is indicative of *life;* the *washing* representing the "washing of regeneration." Hence the propriety of the removal of the old sign and the introduction of the new one.

We have found the church, under all the names by which we have examined it, to be a *perpetuated institution.* We have looked at it as a kingdom, as well as a church; and we find in the Old Testament and the New that it is the same thing perpetuated. We took up the throne of David and found it perpetuated. It fell into the hands of Christ the Savior, who underwent death to reach *that throne.* Lying in the garden of Gethsemane, and sweating great drops of blood, He poured out in prayer the agonized feelings of His human heart:

> Father, if it be possible let this cup pass; but not my will, but thine be done.

If I cannot have my father David's kingdom without this sweat of blood, let it be so. If I cannot reach my father *David's throne* without this suffering, let it come. I was born to *heir* it, and I must have the throne. He rises from the garden, and next we see the Son of David in the hands of the mob. Presently we see them place upon Him the crown of thorns, and then they lay His own cross upon Him. It weighs Him down. But He says, let it come; if I can but possess the throne of my father David, let it crush me. Next we see the mock robe placed upon Him, and then He is laid upon the

cross. The tender hands that never did a wrong; the feet that never walked in forbidden paths are nailed to the accursed wood. His eyes are unwaveringly fixed upon the *throne*. I am going to have it. I was born to *heir* it. I am suffering to reach it, and I intend to occupy my father *David's throne*.

We found the "*kingdom*" and the *throne perpetuated after* the resurrection of Christ. We then looked at the church as an "*olive tree*," a beautiful tree sacred to the Jews; and that is one reason why the *church* was called an "*olive tree*." *All* the *kings* were *anointed* with *olive oil*, and *all* the *priests* in the church were *anointed* with *olive oil;* and because it was consecrated to a sacred purpose the church itself was called an "*olive tree*." That *olive tree* in Jeremiah xi. 16, 17 is said to be "the *house* of *Israel* and the *house* of *Judah;*" and in Romans xi. we traced the *perpetuity* of the *church*. "The *olive tree* is *still* growing; and will grow *on* and ON and ON. Its *root* was *Abraham;* his long line its body, and the *present* living *part its branches*. "*Some* of the branches were broken off" but the *tree* was not destroyed. And the "*branches* that *were broken off*," the Jews that are still wandering have the promise of coming back, of being "graffed into *their own olive tree*," and again to be connected with the *root Abraham;* and if they do not hold connection with the root they will not "be graffed into *their own olive tree*." If when they come back they get into some *other compact* that is not connected with *Abraham* they cannot say he is their father. They will not draw their substance from the *root* of the "*olive tree*." They must hold connection with the *root*, and Paul says it will be by being "*graffed*" into "their own olive tree." That *olive tree* was the *church;* and when the Jews come back, they will come back to the *same church* they were "*cast out of*," or "*broken off from*."

Now, my friends, in reading any other book than

the Bible, it matters not what book it is—in reading about the "*twelve tribes of Israel*," your minds go right back to where they should go, to the *twelve families coming from Jacob*. On a memorable night (Gen. xxxii. 28 and 29) when alone on a journey, an angel appears to Jacob and Jacob was pleased with him and took hold of him. After a while the angel would have disengaged himself and asked Jacob to let him go, but Jacob said *he would not* till the angel blessed him. And then they wrestled till the good one did bless him. It was a precious blessing to him, for the being that wrestled with him *was Christ*. And then his name was changed from *Jacob* to *Israel*, *meaning one that prevails with God as a prince;* and then power was given to him to *prevail with God*.

Jacob had twelve sons, and they became the fathers of so many lines of Abraham's family. It was from Jacob the church separated into different families, yet it took them *all* to make the *church*. There was division, yet unity. It was but *one church*, yet there were twelve families in that church. When Jacob was called Israel his descendants were called Israel, and because Israel was called Jacob, his descendants were called Jacob. God says, "I will not utterly destroy the house of Jacob." That was Israel. "I will not destroy Israel," that is Jacob. It is the same thing. Jacob was Israel, and Israel was Jacob. Now the *twelve* families came from the *twelve* sons of Jacob, or Israel, and were called the "*twelve* tribes of Israel." To be in the church, then, was of necessity to be in one of the families, and they were not allowed to mix up by intermarrying, nor were they permitted to go outside of the church to hunt a wife or husband, and this being the same church that is now in the world, I leave you to make the application here. But the tribes were not permitted to intermarry, and to be in the church it was necessary to be in one of the tribes. To be out of all of the tribes, was to be *outside* of the

visible church of God. To be in any one of them, was to be in the visible church of God. We see the same idea presented in the parable of the mustard seed in the fourth chapter of Mark, to be in that mustard stalk was to be in one of its branches, but to be in *none* of the branches, was to be *out* of the stalk. To be *in* one branch was not to be in another, but to be in any one branch, was to be in the stalk. In these various branches, we have indicated the various denominations having connection with Abraham, the root of the *visible* church. And to be in any one of these branches, is to be in the church, but to be outside of all these branches, is to be *outside* of the church.

Now, the church was made up of the "twelve tribes." Were they *perpetuated?* That is the question. So far as the investigation has gone, can there be any doubt of the *perpetuity* of the church? As the "house of Israel and the house of Jacob," it was made up of the "twelve tribes." Do you doubt that the Lord told the truth when He said He was going to "make a new covenant with the house of Israel and the house of Judah," and *perpetuate* that covenant?* If you think it is going to prove a failure, as Dr. Howell says His promise did to David, why trouble yourself about it? If it is to be a lasting affair; if you have confidence in that *new* covenant, and think it will go on as long as the throne of God lasts, then can a lingering doubt remain in your minds as to the *perpetuity* of that compact? How can you *doubt?* Before it can be doubted, the *veracity* of God must be called in question. The truth of Jeremiah's prophecy must be called in question, and all the translations of the Bible must be called in question. Granting that the Lord told the *truth*, that Jeremiah recorded the *truth* and

*The fact that it was called a new covenant puts it in comparison with an old covenant, and if made with an entirely new body, there could have been no pertinence in speaking of it, in relation to an old covenant. In a word, it is implied that the covenant in the two cases is made with the same body—in the one case being anterior to the other. —*Ed.*

that all the translators translated the *truth*, it is a settled question. Not that all that are now in the church are Jews. I have shown you the transfer of the kingdom from the Jews to the *Gentiles*. The "graffs" are now Gentile "graffs," but after a while the Jews are to be "graffed" in again. After a while "the twelve tribes" are to come back. God's penetrating eye counts them and keeps them. The Jews themselves do not know them, but when they come back it will be as the "twelve tribes." We will show you they will be counted as the "twelve tribes" in the millennial day.

We will show you that when the dark age is passed, and when the church shall clothe the earth around with a robe of righteousness, it will be counted as the "*twelve tribes*." Branches of the "*twelve tribes*" will come in and crown the work. After the fullness of the Gentiles, Israel is to come back. Roman xi. Then the scattered Jews all will come back again.

Now if I succeed in showing the *perpetuity* of this *church* AFTER the death of Christ; AFTER the day of *Pentecost*; AFTER the Gentiles were introduced into the church, while yet the nation had not been all dispersed from about Jerusalem; while yet the Romans had not burned up the city; while yet the temple was not destroyed; *before* the downfall in the year 70; *before* the burning of the city; *before* the tearing down of the temple; AFTER the Gentiles had been introduced into the church, "and are no more strangers to the covenant of promise;" if I succeed in showing that the church *then* remained to be "*twelve tribes*," *can you longer doubt?* I have remarked that it matters not in what book you read of the "*twelve tribes*;" the inquiring mind runs back to the twelve families leading out from Jacob's twelve sons. It doesn't matter whether it be *before* or *after* the coming of Christ; in all books outside of the Bible you think it is the same people. If I read from one book about the

Japanese, and you read from another book of quite a different character about the Japanese, you think it is the *same people*. The mind goes right to Japan. So with any people and race. You take up the *Bible* and read about the *Hamitic* race, and from some *other* book read about the *same* race, and the mind runs back to *Ham*. If I read in the *Bible* about the *Japhetic* race; and you read from *another* book about the same race, the mind runs back to *Japheth*. If you read in some book about the *Shemitic* race the mind runs back to *Shem*, the son of Noah. Truly it should be so about the "*twelve tribes*." The mind should carry us back to the *twelve* sons of Jacob. And it is so with you Anti-pedo-baptists, as I before remarked, in *every book* but the *New* Testament. *Every where else* you recognize them as the "*twelve tribes*," but when you come to the *New* Testament, and read of the "*twelve tribes*" *after* the death of Christ; *after* the day of Pentecost; *after* the Gentiles were introduced into the *visible* church, then the "*twelve tribes*" cease in your view to be the "*twelve tribes*." WHY? Becaues this *new-fangled* notion of *new* church has got into your heads and *driven every thing else out*. Christ was born a Jew. Being a descendant of Judah He was "the Lion of the tribe of Judah." In the flesh He belonged to that tribe; and *his flesh was perpetuated*; and their name was *perpetuated*. Why then *sever* the thought of its being the same people when you read it in the *new* Testament? Why is it *something else* now. They were the *church before;* but *now they are not!* They were the living representatives of Jacob's sons *before*, and composed the *visible church*, but *now they do not!!* The Anti-pedo-baptists *are accountable for this;* and GOD will hold them accountable. If the Anti-pedo-baptist view should prevail, God's *visible* church would cease to exist. Their *warfare* is not one of a compromise character. They do not simply accuse Pedo-bap-

tists of invading their territory; but it is a war of *extermination* upon their part.

They say we are *no part of the visible* church; that we are *opposed* to the *visible* church; that our organisms are organisms of *Satan;* and that we are doing the work of the *devil.*

Now the question comes up, Over whom was Christ to reign? Let us settle questions one at a time. Christ was born to be a *ruler.* Now where did He begin to rule? He was a *teacher* while here in the flesh, and He was a prophet while here, but He was not a *ruling king* while here. This is shown by Peter's first sermon on the day of Pentecost. Peter says he was *raised from the dead before* he began to reign on the *throne of David.* He was a *teacher* and a *prophet*, and in the eighteenth chapter of Deuteronomy it is said, "Unto him ye shall hearken." He was born to be a teacher, and He was a teacher. He was born to be a prophet and He was a prophet. But now He is to be a *ruling king.* After leaving the earth He was no longer a *teacher;* no longer a *prophet;* but commenced to *rule* and *govern.* Over what did He rule? What did He govern?

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. Luke 1. 32, 33.

But He did not have that throne while a prophet, while a teacher, before He wore the crown of thorns and lay in Joseph's sepulcher; nor did He have it during the forty days He remained on earth after putting His foot on the neck of death. He claimed it not, but went away, and commenced His visible reign on earth on the day of *Pentecost.* Isaiah ix. 7. Then He began to "order David's kingdom and establish it;" and He is to reign "over the house of *Jacob forever.*" That is what He is to reign over; "and of his kingdom there shall be no end." He was to reign where? Over David's

kingdom. What was it? "*The house* of *Jacob.*" What made up the house of Jacob? "The twelve tribes." Then if He reigns "over the house of Jacob forever," the twelve tribes must be perpetuated; for without the twelve tribes the house of Jacob could not exist. He began His reign on the day of Pentecost; hence, Peter, in the second chapter of Acts, recognizes Christ as the reigning king. God the father gave Him the throne of David; not a *literal* throne, but a right to rule the house of Jacob. Peter says:

> Therefore let all the house of Israel know, assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ.

He is now reigning over His organization at the right hand of the Father; and that organization is the house of Jacob.

Now, turn to the second chapter of Matthew. The angel Gabriel said he was to "reign over the house of Jacob forever."

> Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is *born king of the Jews?* Matthew ii. 1, 2.

Why, is it *possible* that he was *not born king* of the *new* kingdom of the *new* church! "Where is he that is born king of the—" WHO? *King of the Jews.* Why was he king of the Jews? Because he was born of David's line. He was not a reigning king of the Jews as long as he lived here. He was not a reigning king of the Jews as long as he stayed upon earth; not until the day of Pentecost. "Where is he that is born king of the JEWS? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things,"—Herod was a Roman king and he didn't want a rival king—"he was troubled and all Jerusalem with him. And when he had gathered all the chief priests

and scribes of the people together, he demanded of them where Christ should be born." The scribes were those who copied the ancient prophecies and the chief priests were those who expounded them. Hence his policy in calling them together to know where Christ should be born. Is there anything in your ancient prophecy about where Christ shall be born? If so where? "And they said unto him, In Bethlehem of Judea; for thus it is written by the prophets." The appeal is now made to what the prophet said about his birth. It is the prophet Micah.

> But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel. Micah v. 2.

He was to be a "*ruler*," but not while here. The prophet said he was born to be a "*ruler*." He was born in Bethlehem in Judea the very place pointed out hundreds of years before it took place. "For out of thee shall come a Governor, that shall rule—" Rule *whom?* "To rule the Baptist Church?" "To rule the Reform Church?" Let us settle questions as we go along, not by my say so or any man's "*ipse dixit*," but by the *Word of God*, and then it will be right. "For out of thee shall come a Governor, that *shall rule my people Israel*." If that was not the case *Micah* prophecied *falsely*. If Christ is a "*ruler*," he rules God's people *Israel*. He was not a ruler before his death; but on the day of Pentecost he began to "*order and establish*" the kingdom. What kingdom? *David's kingdom*. What was that? The "*twelve tribes*." He was to be a Governor to rule "*my people Israel*." My friends, how is it that anybody can call the like of that in question? What can be the *strange*, mysterious *infatuation*, the *unaccountable*, *inexplainable infatuation* that will cause any man, no matter to what church he belongs, to call that in question? Who were "*His people?*" Christ certainly governs the people he was born to govern. It was said by the prophet Micah, sev-

eral hundreds of years before his birth, that he would be born. *That was true.* In Bethlehem. *That was true.* He said he should be a governor. *That was true.* So far there is not a dissenting voice to all that Micah has said. There is no question about it. All say Micah says he shall be born in Bethlehem. We go locked arms all along here. Now let us see how far we can walk together. We start with Micah saying, Bethlehem shall not be "least among the princes of Judah," then to the statement that he shall be a "Governor." All agree upon that. We make another step. Shoulder to shoulder, side by side, locked arms we go. *The "Governor shall rule* MY PEOPLE." There is no question about that. *Baptist brethren, Reform brethren, and all* admit that He was born to rule God's people. *All agreed.* Another step.

Now He rules "*my people.*" Whom? "*My people ISRAEL.*" The Pedo-baptists make another step; but the Baptist brethren and Reform brethren frowningly *draw back*, and will not take the step. "No, sir;" He *don't govern that people.* He was to rule the *new kingdom*, the *new church*, and *not* that *old Israel*, the "*twelve tribes*," or the *family of Jacob* at all. Now, my friends, you can see who is *pulling back from the Bible.* We take the *whole* of it. But they tell us there is nothing in *all* the Bible that looks towards the Pedo-baptist church; nothing at all. The Bible turns its back on the Pedo-baptist cause as they hold it, and looks away in *another* direction; and whenever you find it, you *find it looks towards* JORDAN and the *Anti-pedo-Baptist church.* While we have patiently and at length read and explained the plain declarations of the Bible as to the *identity* of the church under its various names, such as "kingdom of David," "tabernacle of David," the "olive tree," the "house of Israel," *all* of which we find *perpetuated*; and now Christ is born to be a ruler of "my people Israel,"

and to "reign over the house of Jacob *forever*." And yet they tell us there is *nothing in the whole Bible that looks that way!!* But I say, there is nothing in the Bible that looks *any other way*.

"But," says one, "Do you not know you are giving us the testimony of those *chief priests* and *scribes*, those wretches that led the way to the crucifixion of the Son of God? Those wicked scribes and Pharisees are the ones that said that." Not quite so fast. You go with me to Micah if you please. The chief priests and scribes were appealed to, not to tell what they thought about Christ, *but when He was to be born*. The scribes were *supposed* to be acquainted with the *prophecies*, so often did they copy them; and the chief priests were *supposed* to know *where*, if at all, it was said Christ would be born. They were not appealed to as to what the Christ was, but what was said in the Scriptures about his birth place. Now if you will turn to Micah v. 2, you will see that I have quoted his language. Micah says he shall *rule "my people Israel."* Would He be *out* of Israel and still *rule* Israel? Would he *rule* the *kingdom* as a foreign prince and not be a *member* in it, not a *king* in it? Let us see Micah again:

> Yet out of thee shalt He come forth unto me that is to be *ruler in Israel.*

He is to be *in* Israel and *rule over* Israel. He was *born* in Israel; was put to death in the church; He was a member of the church when He arose; He was a member of the church when He ascended to heaven; He was king in the church; He was born "*heir* to the throne," and He governs the same kingdom He was born in. Now He is ruling Israel, and reigning over the "house of Jacob *forever*." THAT IS SETTLED.

We read in the beginning of these lectures quite a number of Anti-pedo-baptist books, to give you some idea of the provoking causes that invite us in self-defense to these lectures. In the second lecture we read

from quite a number of books, produced by various Baptist authors in our search for the "new church," as to *where* and *when* it started. We found them *scattering* it from the *flood* to the *day of Pentecost*. Mr. Curtis went back *beyond* the flood to find it. Mr. Dayton found it in the *river Jordan*. Mr. Crowell and Mr. Jones found it *at Jerusalem;* and another on the *Mount of Olives*. The Reformers are a unit as to *when* the church started. They all say it began on the day of Pentecost. But the Baptists do not; many take that ground, but many others do not. Mr. Curtis carries it back beyond the flood; but the most recent date given is the day of Pentecost, fifty days after the crucifixion of Christ.

But before I proceed further, a few preparatory remarks. There was a special festive day among the Jews, called the day of *Pentecost*. Many persons read this over and do not understand it because they do not make it their business to understand it. The very phrase means the "fiftieth day," and we can trace it back, and back till we find ourselves at the very foot of Mount Sinai, where the law was thundered forth to Moses; and just *fifty days before* that, they held the Passover in the house of bondage. Before the work of destruction began Christ told Moses (for it was Christ that was with him) to slay a lamb according to the tribes, that is, *twelve* lambs. And the heads of families were to take the blood and sprinkle it on the lintel and side-posts of the doors; and when the "destroying angel" would come to those houses they were passed over, and that feast among the Jews was called the "Passover," and Christ is called our "passover." Just fifty days from that time they received the law, and from that time on they celebrated the two feasts. When they came to "keep the Passover," they remained at Jerusalem "fifty days" to embrace the two feasts, for they would not have time to go to the remote parts of the Roman Empire and get back by "Pentecost."

Well, on the day of "Pentecost" the *new* law went into operation, just as the "Sinaitic covenant" began its operations, just "fifty days" from the Passover. The *new* covenant began on the day Christ began to reign, on the fiftieth day after the slaughter of our Passover. And that is the day Mr. Campbell's ministers say, the "new church" began. That the church, or congregation, remained to be the "twelve tribes," up to that day; but after that, it was a *new* church, not known as the "twelve tribes." Some of the Baptist brethren say that a *new* church started on that day, which was not known as the "twelve tribes," though they admit that the *old* church was; and they deny the position of other Baptist brethren who say it began before that day. But this is the most recent date that any of them give. Now, if we find the church still perpetuated as the same "twelve tribes" after the day of Pentecost, they are *wrong*, and we are right. If we show from the Bible that the church remained the *same* "twelve tribes" after the day of pentecost, we have established our position.

Was the church the "*twelve tribes*" *after* the day of *Pentecost? after* the *old* covenant had *passed away*, and the *new* had gone into operation? The *old ceremonial covenant was* "*nailed* to the *cross*." It was only satisfied by the curling smoke from Jewish altars. It is gone. It knew nothing but death. The *new* covenant, like the covenant of grace, knows no death, nothing but life. No death upon altars; no smoking victims; no suffering Christ. That is all gone. Now it is *smiles*, *grace*, and *life*. The *new* covenant began on the day of Pentecost. It was quite a time after when Paul was converted; but he was to all intents and purposes a member of the church, born in the tribe of Benjamin.

Now we come to Paul's defense before Agrippa.

Then Agrippa said unto Paul, Thou art permitted to speak

for thyself. Then Paul stretched forth the hand and answered for himself: I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews; [that is the *wicked* portion of the Jews] especially *because I know* thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, (if they would testify), that after the most straitest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; Unto which *promise* our— Acts xxvi. 1-7.

Now here, *twenty eight* or *thirty years after the day of Pentecost.* Paul is making his defense before King Agrippa. "Unto which promise our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Who were *instantly serving* God *day and night in hope, twenty-eight* or *thirty years after the day of Pentecost?* Paul says our "twelve tribes." Were they *infidel* Jews "instantly serving God day and night in hope?" Surely not. The "twelve tribes" had the *same hope* that Paul had; and the tribe of Benjamin was the one Paul was born in. And *all* the "tribes" *as tribes* were *in hope* "*serving* God *day* and *night.*" Who was serving God? The *visible church.* Who were the *visible* church? The "twelve tribes." Who was Christ to reign over? He was to *reign over Israel.* He had been reigning about thirty years when Paul said He was reigning over the twelve tribes. Now where does the "new church" come in? Where does that *new* church go up? Wholly *outside* of the reign of Christ. He commenced his reign over the "house of Israel," over the "twelve tribes," and twenty-eight or thirty years after that "*new church*" was started *as you claim*, when Paul stood before the king and in *matchless grace poured forth a living current of truth*, he says, "Unto which promise our '*twelve tribes*,' instantly

serving God day and night, hope to come." To what did they hope to come? The resurrection of the dead, which Paul mentions in the next verse.

Now where is the "new kingdom?" Where is the "new church?" Christ is reigning over the "twelve tribes," the "house of Israel, the house of Jacob," the "kingdom of David." But we are told there is nothing in all the Bible that looks like the Pedo-baptist doctrine. Have I not shown that the "twelve tribes" continued in their existence? They believe that Christ had come. But you say, "Paul was talking about the *infidel* twelve tribes that had hope in the old church. They would not come into the new church, and were simply serving God in the old fashioned way under the *law of Moses*." Well, what sort of hope did Paul have? The hope of Christ, in which *hope* he was *serving God;* and he says the "twelve tribes" had the same hope for which he was called in question; and if the twelve tribes had the same hope Paul had, and his hope was the christian hope, then their hope was the christian hope. Here is the christian hope in the twelve tribes, and they form the church. There it is and no man can escape it.

"But," says one, "that is an old Pedo-baptist translation; and I never did like it very well. It is a Pedo-baptist translation, and as a matter of course it sustains you; and for that reason we have made new translations. That *old Bible* has *twenty-four thousand errors in it*, and perhaps that is one of them." Well, Mr. Anderson, can you tell us about this matter. We want some reform testimony.

And now I stand and am judged for the hope of the promise made by God to our fathers; to which promise our twelve tribes, zealously serving night and day, hope to come; on account of which hope, King Agrippa, I am accused by the Jews. Acts xxvi, 6, 7.

Here we are sustained in their own translation. This translation made by Mr. Anderson, who is laboring with might and main to destroy the Pedo-baptist cause. He tells his brother Reformers, that the church remained the same twelve tribes twenty-eight or thirty years after the day of Pentecost, and that they had the same hope Paul had. His hope was an apostolic hope, a christian hope, and theirs was the same. Here are the same twelve tribes twenty-eight or thirty years after the day of Pentecost when the new covenant went into operation. Do you not see the promise of God through Jeremiah verified?

I will make a new covenant with the house of Israel, and with the house of Judah. Jeremiah xxxi. 31.

What was the *house of Israel* and the *house of Judah?* The *twelve tribes*. Here they are, under the new covenant, but still as the twelve tribes. If a man cannot believe that, can he believe that Jesus Chist arose from the dead?

Well, says the Baptist brother, "you have not hit me yet. And it is nonsense to talk to us out of that *old* Pedo-baptist Bible." Let us have something "pure" and nice. Well, here is the *Baptist "revised version."* If your own *pure* version has it that way, will you *accept it*? What is the point? The point is this: Was the church *after* the day of Pentecost still the "twelve tribes" of Israel? or was it a *new church* that was *not* the "twelve tribes" of Israel? That is the *exact point*. "Well, give me time to *think* a little," says the Baptist brother. "There certainly was a *new church* that began about the time of John the Baptist, or the day of Pentecost; our *preachers* all say it; our *books* all say it; and if the Pedo-baptists are *right*, we are *wrong*." The *exact point* is, Did the church *remain* the "twelve tribes" or was it a *new* church that was not the "twelve tribes?" "Well, if that is so,

the Pedo-baptists are *right* and we are *wrong*. I'll stand by our version; I'll risk it any how." Now I read.

My manner of life, therefore, from my youth, which was from the beginning among mine own nation at Jerusalem, all Jews know; having known me from the first, if they were willing to testify, that according to the strictest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God to the fathers; Unto which our twelve tribes earnestly serving day and night, hope to attain; concerning which hope, O king, I am accused by the Jews. Acts xxvi. 4-7.

I-s i-t POS-SI-BLE THAT IN THE BAPTIST VERSION the *Pedo-Baptist doc-trine is sus-tained.* Yes, there it is. *Paul's hope* was *their hope; Paul's hope* was a *Christian hope*, and *their hope* was a *Christian hope;* and *in* that hope the "twelve tribes" were earnestly serving God day and night. Now will you stand by it? "*No, sir; I won't have it now;*" and *backward* he goes. "No SIR; *I won't have it at all;* I don't care *what* book it is found in."

Now we go to the first chapter of James. Some thirty years after the day of Pentecost he wrote a general epistle to the people of God; in other words, to the whole church. Now as this was so long after the day of Pentecost, as a matter of course he wrote to the new church *if* it began on that day.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting: James i. 1-4.

To whom does the apostle write? To the "twelve tribes." Why does he not say, to the *new* kingdom? Why does he not say, to the *new* church? Why not? Was it a *new* kingdom? Was it a *new* church? Baptist and Reform brethren, come, and let us reason about these things. If there was a *new* church when James wrote, why did he write to the "twelve tribes?" "But," says one, "go along." Very well, we will go along. "My, brethren"—What brethren? The "twelve tribes"—

Count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

Why did James confine his letter to the "twelve tribes?"

I made this point once bofore, and there was a Baptist minister present, and I tried to provoke him to speak out at the time, but he would not. He made an appointment, however, to review my lectures, and said: "It is as plain a question as is presented in the Bible. James used to be a Jew, and was a Jew in the flesh all the time. He *used* to belong to the *old* church, but when the *new* church started, he went into that, and being exceedingly anxious for the salvation of his brethren he wrote his letter to the *infidel* twelve tribes. It is plain that he wrote to the twelve tribes; but it was the infidel twelve tribes, that James wanted to convert to Christianity. He wanted them to leave their Judaism and come into Christianity." Well, if this is so, we will have the sense of it to read it, the infidel twelve tribes. Now, let us try it: "James, a servant of God and of the Lord Jesus Christ, to the *infidel* twelve tribes which are scattered abroad, greeting: My *infidel* brethren, count it all joy, in your *infidelity*, when ye fall into divers temptations, in your *infidelity;* knowing this, that the trying of your faith, in infidelity, worketh patience in your infidelity. But let patience, in your infidelity, have her perfect work, in your infidelity, that ye, in your infidelity, may be perfect in your infidelity, and entire in your infidelity, wanting nothing in your infidelity."

Would you think it was the *infidel* twelve tribes to whom he wrote? Do you think so, my Baptist brother? If not, what then? It follows that they were *believing* twelve tribes. Now read it as it is.

James a servant of God and of the Lord Jesus Christ, to the

twelve tribes which are scattered abroad, greeting, My brethren, count it all joy when ye fall into divers temptations; Knowing *this*, that the trying of your faith [here were the twelve tribes in faith] worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

They were to work in patience till they were perfect. Perfect in what? Perfect *infidels*, I suppose the Baptist brother would say. Still Mr. Dayton in "*Theodosia Ernest*, as I mentioned once before about Paul, says James was an old *Baptist preacher*. Well, if Paul and James were both Baptist preachers, listen to Paul as he talks to King Agrippa about the twelve tribes serving God with hope, thirty years after the day of Pentecost; and hear James recognize the church as the "twelve tribes," thirty years after the day of Pentecost. Do the Baptist and Reform brethren talk that way now? No; and if somebody else does they repudiate it. They have no use for such Pedo-baptist talk.

Mr. Anderson: was the church the *twelve tribes* after the day of Pentecost? To his translation we go.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes that are in the dispersion, greeting: My brethren, count it all joy when you fall into manifold trials, knowing that the trial of your faith produces patience. But let patience have its work perfected that you may be perfect and faultless, wanting in nothing. James i. 1-4.

What more do we want? There is not a translation in all the land known to me that does not say the same thing. It is still the "twelve tribes" after the new dispensation commenced, when instead of burnt offerings they presented themselves a living sacrifice.

We go now to John, the beloved disciple of Christ, whose head leaned on Jesus' bosom when the disciples heard that which moved them as they were never moved before. When at the last supper he told them of the betrayal, He came near home to them. "Is it I?" "Is it I?" "Is it I?" were their inquiries. And Jesus

knowing the exceeding anxiety among them, said—at the time Judas was dipping his hand in the dish with Him : "It is he that dips his hand in the dish with me." John was leaning on the bosom of the Savior at the time. He was the disciple that dwelt so much upon the theme of love ; at the same time he was peculiarly constituted for love. It was his dearest theme; and it is said when he became so old that he could not go to church to meet the brethren, he would send for them to come and visit him ; and when he was so far sunk down that he could not talk to the brethren as he had done, he would look smilingly into their faces and say, "Little children, love one another." This was his great theme—love one another. While yet he was a giant in the service of the Master ; while yet he loved his persecutors, they exiled him to that far off sea be-girt Patmos—to that rocky, uncultivated and uninhabited place, John was banished from his home. I imagine he sat thinking as the poet has expressed it—

> While I sit my fate deploring,
> Noisy waters round me rise.

There on the Sabbath day, he sat and thought of the resurrection of Christ; he thought of the sons of Zion in the seven churches of Asia; he thought also of the ministry of the church; and of Christ being there with his church. He seemed not to be conscious that Christ was with him. All alone upon a lonely isle; while the tears were welling up in his eyes, he looked across the noisy waters in the direction of Asia. He looks across the proud mountain views and while there all alone as he thought, while in sadness, while the dark clouds of providence were lowering over him and behind which Jesus hid his smiling face, suddenly John heard a voice. He is startled. He had heard that voice before. He heard it when Jesus, said, "Go preach the gospel." He heard it when Jesus said, "Lazarus, come forth!"

He heard it when in the garden of Gethsemane in the deepest agony, he cried: "Father, if it be possible let this cup pass." John heard it when on the cross the Savior said: "My God! My God! why hast thou forsaken me?" John heard His voice then, and he heard it after he arose from the dead. He heard it when Jesus said:

Tarry ye in the city of Jerusalem until ye be indued with power from on high.

He heard His valedictory. But from the exile of John to the isle of Patmos, he had not had a visit from this friend. But now he is to receive a visit from this one so dear to him, a brother, yes, more than a brother, a Savior, yes, more than a Savior; from the king that was reigning over him. The kind one comes to him on the lonely isle just at the time he seemed so lonely. And the sweetest and most sublime revelations that were ever made, were made to John on the isle of Patmos. They more than repaid for his suffering and persecution. They more than repaid for his absence from the church of brotherly love. And John wrote them down. It was a sudden outburst of glory, and honor and majesty, and power that John had been a stranger to up to that time. And then Jesus showed him the church in all its glory. The church my Master loved! Why should I not love it? Why should I not honor it; and when it is assailed why should I not defend it? I plead my Master's cause. And while on the isle Jesus showed John that church in all its majesty and glory. Its fullness, its victory written upon its brow, the great mountain kingdom that swallowed up all other kingdoms. He showed it to him before he died for it. He showed it to him after he died for it. He showed it to him marching from triumph to triumph and in its final triumph.

Now I will read. What is the question? Did the "twelve tribes" remain the "twelve tribes"? Are the "twelve tribes" *blotted out?*

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. Saying, Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads. Revelation vii. 1-3.

Never had that been done before. They were servants of God, but never had they been sealed in their *foreheads* up to this time. They had been sealed, but not in the forehead. Now 4th verse.

And I heard the number of them which were sealed; *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Isreal.

Who? An hundred and forty and four thousand of the *tribes of the children of Israel.* Who was Israel? It was Jacob who wrestled with Christ. They had been sealed before, but not in the forehead. The old covenant did not direct that. It was the *new* covenant arrangement. John was there and saw the seal applied and applied it himself.

Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. 5th to 8th verse.

Here they are. Twelve times twelve are one hundred and forty-four. They are sealed under the new covenant. I told you I would give you the number of the tribes before the Gentiles were brought in; before they were graffed into the olive tree. The olive tree was the house of Israel, the twelve tribes, the kingdom of David, etc.

Now the Gentiles.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, etc. 9th verse.

Here is the number that Christ told the Jewish rulers should come from the East, and from the West, from the North, and from the South, and sit down with Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves cast out. Here is the number that came into the kingdom under the new economy. There are the *twelve tribes*. There is the great multitude of the Gentiles that no man could number, that Isaiah saw, coming like a *flowing stream*.

Now John tells us he saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, neither the sea nor any tree, until this sealing took place. Some *suppose* that the "sealing" took place in *heaven*. That it is the sealing of the ultimately saved, but do any suppose there will be only a hundred and forty-four thousand of the Jews saved in heaven? But it is where the earth is, and the sea is, and the trees are. The four angels stand on the four corners of the earth, and the wind is not to blow upon the earth, nor the sea, nor any tree till the servants of God are sealed in their foreheads. And that blighting and withering destruction of the Romans was not to take place until these servants of God were sealed in their foreheads. And that sealing began on the beginning day of the new covenant. On the day of Pentecost the "seal" was applied for the first time to the *forehead*. John says he saw another angel flying from the East. It is so spoken of because it is *the place of light*. So the angel is represented as coming from the East; in other words, *from* the place of light. When an angel—an agent, is sent to men as moral agents, it is to be understood in a *moral* sense. Hence this angel

came from the place of light, from heaven; and that was the angel that made the covenant with the twelve tribes, and appointed *water baptism* to be the *sign* and *token* of the *new* covenant. It indicated the internal work of the Spirit in the heart. Hence it is said that the angel had the seal. But when it comes to the *application* of it, the plural "we" is used:

> Hurt not the earth, neither the sea, nor the trees, till *we* have *sealed* the servants of our God in *their foreheads*. Third verse.

Some of you know more about the East being the source of light than others. Once I saw a man, in total darkness, tenderly and anxiously moving toward the East. He said he was going to the East because there was light there. He understood that there was light Eastward. Now, what sort of a seal was it? It was *not* the seal of the Spirit in the heart, for it is applied to the *forehead*. Paul says:

> And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. iv. 30.

This is spiritual sealing. It is *not* external.

> And because ye are sons, God has sent forth the Spirit of His son, *into your hearts*, crying, Abba, Father. Gal. iv. 6.

That is the seal in the heart, the *invisible* seal; and all the children of God are sealed with it. All the regenerated are eternally sealed with it, whether they have the *church* seal or not. The church seal was applied to the forehead; and it was not above, for it was to take place where the earth, the sea and the trees are.

Now, I must hasten to a conclusion. What was that external sealing? I now make this general statement. There is not a body of christian people known to me that does not say water baptism is the external sign and seal of regeneration. Mr. Campbell says it; Mr. Robinson, the Baptist historian, says it; Mr. Dayton says it; and there is not a dissenting voice throughout the land. There is not a man to be found that has said anything on the sub-

ject but what says water baptism is the external indication of the internal work of purification. Where is it to be applied? Christ fixed it Himself. He arranged it Himself, and the man that would apply it anywhere else than as Christ directs, is a rebel against the government of Christ. It is fixed by the covenant regulation. It is fixed by the *new* covenant, under which the only hope for a "new church" is found. We have shown that the new covenant was made with a church that was accustomed to mark its membership, but now circumcision as a seal has fulfilled its purpose, and a *new sign* and *seal* is given to the *same* church, and by common consent it is water baptism; and the very same persons that bore the *old* seal, bears the *new* one; but in the ministration of the new covenant, as we here see, the sign is in a different place—*the forehead.* Do you not remember I read the name of God in the forehead? Yes. They were to be sealed in the forehead.

Well, there is but one institution in the church, to be administered in the name of Father, Son and Holy Spirit, and that institution is *water baptism.* Not even the Sacred supper is administered in that name. But the *sealing* is done *in* the name of Father, Son and Holy Spirit; and the name of Christ is placed upon them. This is found in the book of Revelation, too. *When* is this sealing done? When the seal is put there, it is put there in the name of the one that authorizes it. There is the name of God placed upon it. It is God's property, God's seal, and it is placed *upon* the *forehead.* Now, when does it take place? When the water is applied to the forehead. It is done in the name of God the Father, Son and Holy Spirit. The membership belongs to God, and the seal is God's. His name is on the member and on the seal. When the water is poured or sprinkled upon the forehead, in the name

of the Father, Son and Holy Spirit, that is the application of the seal.

Now in the tenth chapter of John, God's people are called a flock, and Christ says, I am the good shepherd, and I will lay down my life for the sheep. They are my sheep; I am their shepherd. We spoke of this once before to show you the perpetuity of the church as a flock and Christ as the shepherd. Christ has a mark for his sheep. We will suppose there is a good man somewhere in this country who has a flock of a hundred sheep. In the opening of the spring there is quite a number of lambs playing about in the flock. He has a peculiar mark for all his stock, say the first letter of his name is to be burnt in the forehead of the sheep, the colt or the horse as the case may be. He tells his shepherd, there is my mark, and I want you to take it and mark all my sheep. My method is to apply it to the forehead, and burn the first letter of my name on the face of the sheep. The shepherd takes the mark of brass or iron, as the case may be, goes out to the flock, kindles a fire and heats the seal of brass or iron hot enough to burn the letter. Then he catches an old sheep and commencing at the bottom of the foot he burns it to the point of the nose. He ruins it; and for all time to come its wool will not be worth a farthing. He catches another and burns it the same way, and so on till he is done. He goes back to the house and the good man says, "Have you done the work?" He answers, "Yes." But after awhile the owner goes out and finds all his old sheep burnt all over and not a lamb marked! Do you not think he would turn off that shepherd and sue him for damages? My Anti-pedo-baptist brother, if you had a flock of sheep, and your shepherd would treat you that way, would you not do so? Christ owns the flock and He would have His flock sealed. He would have them sealed in the forehead; but here go the dipping preachers over hills and

valleys to mark the flock and they pitch them into the water head and ears, and call that sealing. They commence at the bottom of the foot, by leading them out into the water, and they finish off right at the point of the nose. That is the sealing of the immersionist preachers; but does the Master's covenant require it? No, sir. The new covenant requires it in the forehead and not all over. It requires it so, and the man that applies it any other way acts without authority, without the covenant, without the church; and the party thus sealed does not receive the lawful sign of recognition in the church. God does not own it as His mark, as His seal.

My Baptist and Reform brethren, differ as we may, here let me say, after awhile we will go home:

There on the hill of glory,
See the ransomed march along;
While the splendid courts of glory,
Swell and echo with their song.

There is the place where spirits blend,
The far away home of the soul,
Where friend holds fellowship with friend,
While the years of eternity roll.

LECTURE XI.

We closed the last lecture with the reading of a part of the seventh chapter of Revelation and some remarks very briefly connected with it. The various themes we have been examining all tend to one point, that is, identifying the church now in the world as the same organic body that has ever existed, and showing that the church that began in Abraham's day is perpetuated. In attempting to justify the Pedo-baptist view of the character of the church, we have been directing your attention to numerous passages of Scripture from the Old and the New Testaments.

All those who know what the Bible is, and for what it was intended, know that I speak within the range of truth and reason, when I say enough has already been submitted, to command an unwavering belief in the perpetuity of the church, if testimony can command the faith of any people. If it is within the range of possibilities to prove from the Bible to the satisfaction of minds that are inquiring after truth and information, that the God that now exists is the God that made Adam, and the God that has ever been, then have we made out our case; for the Bible is just as clear and, unequivocal as to the existence of the church of God under the former and the present dispensations, as it is with reference to the existence of God himself. The Bible embodies the history of God and His church, and the existence of God is no more clearly taught than the perpetuated existence of the church in connection with

God who organized it. From the reading of the Scriptures where the same body of people are recognized as the church in both Testaments, we can as readily believe in the continued existence of the church as we can that there is a God. If the Scriptures fail in one case, they fail in the other, for the character of their testimony is the same in each case, from the same inspired writers, from the same Holy Spirit, and that Holy Spirit from the same Christ. It is God's unshaken truth and though the storms of infidelity and skepticism have beaten against it with all their maddened violence for centuries, it still stands, and will ever stand, upheld by the strong arm and sanction of the seal of the Eternal One.

If it was the twelve tribes that constituted the church before the coming of Christ, and if the twelve tribes did make up the "house of Israel and the house of Judah," and if they were called by the names of the "tabernacle of David," the "kingdom of David," and the "olive tree"—if all these things are true, and I have traced out the existence of the church under all these names, then it is forever settled that the church remains the same under the present dispensation. Being revealed to us in its first existence we find it still the "house of Israel;" still the "tabernacle of David;" still the "twelve tribes." And after the Gentiles were introduced into it we find it still the "kingdom of David," that Abraham, Isaac and Jacob, and all the prophets had been in. All these things being settled clearly to every discerning mind that understands the meaning of the Bible, there can be no further question about them.

But we still have some further thoughts to lay before you concerning the twelve tribes. I refer again briefly to the three passages I read in the preceding lecture. The purpose then was to establish the identity and perpetuity of the church as the twelve tribes of Israel long after the

commencement of the present era. And in doing that to establish beyond a doubt the certainty of our position we read first from the twenty-sixth chapter of Acts. It is the defense of Paul before King Agrippa. A few verses from the beginning of his speech he tells King Agrippa why he was accused of the Jews; that it was

> For the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

They were unbelieving Jews, of course, that would not have Christ or the hope. For if they had the same hope Paul had, why accuse him on account of that hope? They still looked forward for a Christ to make his appearance in the flesh. Paul remained so until Christ accosted him on his way to Damascus to bind the disciples and cast them into prison. There he lost his *former hope* and was led into quite a *different* one. And the twelve tribes were "serving God day and night" in "hope," as we learn in the next verse, of the resurrection of the dead. It was, as a matter of course, the resurrection of the righteous. If, then, Paul's *hope* was the *christian hope*, on account of which he was accused by the unbelieving Jews, then the hope of the twelve tribes who were in his own day "instantly serving God day and night," was of the same character.

If the infidel Jews accused Paul for that *hope*, they had the same accusation to bring against the "twelve tribes" for *their hope*. Hence it is not possible that it was the *infidel* "twelve tribes" that were "serving God day and night." That is impossible in the nature of things, I call your attention to this phraseology, "*Instantly serving God day and night.*" If they were there "instantly *serving* God day and night," that fixes it forever that it was in this life, in this age, and even in Paul's own day. We wish you to remember this, for after

awhile we will use it again. Passing from that we invited your attention to the first chapter of James in his Catholic epistle to the disciples scattered abroad, and he introduces his letter in this language:

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting, My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. James i. 1-4.

You see the character of the "twelve tribes" to which James wrote. They were precisely of the same character of which Paul spoke. Our "twelve tribes" serving God. They were serving Him in patience; in tribulation; as they were passing through the many vicissitudes of life. There is no reasonable ground to doubt the Christian character of these people. Without question it is one of the plainest things in the Bible. If then it is settled in your minds and you are convinced that these were christian people, that they were the *christian* "twelve tribes," then you accept with ease the statement that the church remained to be the "twelve tribes" after the crucifixion and resurrection of Christ, and twenty-eight or thirty years *after* the day of Pentecost. Then if the "twelve tribes" meant the "twelve tribes," and if they constituted the church and the "house of Israel and the house of Judah," and "the olive tree" with "*some* of the *branches* broken off" for want of faith and "cast out as workers of iniquity"—if they constituted the "olive tree," and the "kingdom of David," it is settled beyond even the shade of a doubt that the "twelve tribes" remained to be the church after the crucifixion of Christ and the day of Pentecost. Now testimony cannot settle anything if *that* is not settled. There is a chain, link after link, to break which, you must dash down the testimony of prophets and apostles, of Christ and God himself. And if this is

true, I want to know in the name of my Master, in the name of the immaculate one, in the name of the man of sorrows, in the name of the one that wore the crown of thorns and died on the cross for the church, where is the room for the *newly* invented kingdom that the Anti-pedo-baptists are disturbing the world about?

What use has God for another church in the world; for another kingdom in the world; for another "olive tree" in the world? What use has He for another organization in the world, outside of the one that Christ loved, was born in, lived in, died in and purchased with His blood? What do you want with another? Can you get up one that will honor Him more than that? That will bring more good to the world? That will produce more blessing to the world. If he has got up another, I ask the Anti-pedo-baptist to put his finger upon the place where it is said Christ loved it and gave Himself for it. There is the church that He loved; there is the church in which He was born; there is the church for which He gave Himself. That was the "olive tree," that was the "kingdom of David," that was the "house of Israel and the house of Judah;" it was the "twelve tribes." It was the church of the living God; and if He has another, where is it said that Christ ever loved it or died for it. We promised to show you even the numbers.* We would be so particular as to give you the number of the "twelve tribes" constituting the *visible* church *after* the intoduction of the present dispensation *before* there was ever a Gentile, an alien from the commonwealth of Israel and a stranger to the covenant of promise, introduced into the *visible* church. Now the church that the stranger and the foreigner were intro-

*But in doing so, let it be understood that the designation of any number whatever would be an empty, meaningless, misleading figure without a substantial reality underlying it, and that substantial reality in this case is the *identity* or oneness of the Church of God in all ages, and the same is true relative to the numbering of the tribes as under the new covenant.—*Ed.*

duced into was the visible church of God. All agree to that; the Anti-pedo-baptists themselves grant that this is so.

We have shown from various standpoints that it was the old church continued that the Gentiles were introduced into, and here in Acts we have the same church referred to.

On the Isle of Patmos John was blessed with revelations more sweeping, more grand, and more glorious than ever before. Lost to all in his communion with Christ; lost to the seven churches and his sufferings, he looked Christ in the face; and on that sea-begirt isle Christ showed John the key to death and hell in his own hand. John was there shown the church. He saw it with the *old seal;* and then he saw it coming forth in all its glory bearing *new* habiliments, *new* signs and *symbols* of the present age, and he saw revealed the *new* seal in the forehead. In Revelation vii. 9–11 he tells us the number of each tribe of the children of Israel that were sealed with the new seal in the forehead, twelve thousand of each tribe making one hundred and forty-four thousand. And that was the number sealed with the *new* "seal" before a Gentile was introduced among them.

Cornelius (Acts x.) was the first Gentile introduced into the *visible* church *proper*. Before that time the Gentiles were in a sort of way introduced into the visible church, but not properly. They were called proselytes, and there was a temple court for them, but they were not allowed to enter the temple; and that of the house of Cornelius is the first representative case. There they were first mingled with the "twelve tribes," and began to partake of the "root and fatness of the olive tree." Then before Cornelius was so pleasantly invited to enter the visible church by Peter a hundred and forty-four thousand Jews had been sealed with the new seal,

and then was the church still continued as the "twelve tribes."

Now John says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations," etc. Now the different nations come in that were never in before. Up to the completion of the sealing of the hundred and forty-four thousand, there had been only one nation represented in the church. But now they come:

> Of *all* nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.

It is said they "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." "That does look like they were in another state of being," says one. "That is nothing that is earthly; that doesn't take place in this life." Why do you think so? "Why, it is said they stood before the throne and that they stood before the Lamb; that they were clothed with white robes; and that they had palms in their hands." Now that does look like it was outside of this life. Let us see. What did Cornelius say to Peter when Peter went to him? "Now therefore said Cornelius to Peter, are we all present *before* God." Was that in this life? If they could be present before God in this life, could they not be present before the throne in this life? And as Christ sat by the Father could they not be present before the Lamb? It is said they were clothed with white robes. That is true; and then John speaks in another place in the same chapter of their having come out of great tribulation, and having washed their robes and made them white. How? In the blood of the Lamb. The very moment the *blood* is *applied* that very *moment* the white *robe* is placed upon them. And if that white robe is the result of the washing with the blood of Christ, then wherever and whenever the blood

of Christ is applied to the *washing away of sins*, *then* and *there*, the robe is made white. That must be in this life or not at all. But, says one, "a little further along —for I have read the chapter since *you* read it, and I confess I have found stumbling blocks—at the fifteenth verse:" "Therefore are they before the throne of God, and serve Him"—where? Before the throne. They have come out of great tribulation, washed their robes and made them white in the blood of the Lamb. "Therefore are they before the throne of God, and serve Him." Now does that not look like it is in another state of being? Where is it? Is it in time or eternity? "Well," says the objector, "it looks to me like it was in eternity." Well, it doesn't look that way to me; and as there is a little difference of opinion suppose we let the Bible settle it, though both be wrong. That is fair and right. The question to be settled is this: Was this serving of God with white robes, made so by the blood of Christ, in another world? or was it here? Was it *in eternity*? or was it *in this life*? That is the point. Now I read the whole verse:

> Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

"And serve him *day and night*—." Is that in eternity? Is there day and night in eternity? Who is right? The one that lays the scene in eternity must have day and night there; for John says:

> Therefore are they before the throne of God, and serve him *day* and *night* in his temple.

And Paul says in his defense before King Agrippa:

> Unto which promise our *twelve tribes*, instantly serving God *day* and *night*, hope to come.

That is the day and night, and the twelve tribes were instantly serving God then. It was in this life, and they were instantly serving God while Paul was

making his defense. Where were they serving God? *In His temple.* In time or in eternity? It was when the *earth revolved*, making *day* and *night;* it was when they counted day and night, and John says it was in the temple of God. Now as to the *temple.* This same John in describing that ever blessed city above, says "there was a new heaven and a new earth, for the first heaven and the first earth were passed away;" and he says there shall be no more pain; no more death; and he says that city "had no need of the sun neither of the moon;" and in the same chapter, Revelation xxi, 22, he says, "*and I saw no temple therein.*" But in the other chapter he says, this great multitude that had washed their robes and made them white in the blood of the Lamb, were serving God day and night, and that could not be in eternity where there is no day and night; and he says they were serving Him in *His temple*, and that could never be in eternity where He has *no temple.* Then it was in the world where the twelve tribes were sealed and were serving Him day and night in His temple. Can you see it any other way?

Let us try it again. Do not forget the point that we are investigating. Was that *sealing in time or eternity?* Was it here, or is it hereafter to be? Is it a scene laid in time, or after time. That is the question. I say it was the sealing of the *twelve tribes* under the *new* covenant, and they were the first to receive it when it went into operation on the day of Pentecost. That was the beginning day. I said this before but offered no proof of its correctness, and perhaps I should do so now. Then I will attend to these other matters after I have justified the statement that the day of Pentecost was the *beginning* day of the new covenant or present dispensation. There the new covenant went into operation; there the incarnate Christ, began to reign over the "house of Jacob," there Christ began to rule in Israel. When

Peter was sent for to visit Cornelius, the first Gentile introduced into the visible church as reported in the eleventh chapter of Acts; the apostles and church at Jerusalem called Peter into question. Peter was in Joppa and saw a vision commanding him to this work and when the messenger came from Cornelius, he lodged them and in the morning went to see Cornelius and asked him why he was sent for. Cornelius told him of the vision he had seen.

Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts x. 33–35.

And as I began to speak the Holy Ghost fell on them, as on us at the *beginning*. Acts xi. 15.

Then the *beginning* was *when* the Holy Ghost fell on the Apostles. That was on the day of Pentecost.

And, when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Acts ii. 1-4.

The men about Jerusalem hearing this came together and reasoned among themselves as to the cause of it; and some mocking said, "These men are full of new wine."

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem be this known unto you and hearken to my words: For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.

Peter says that was the *beginning*. Not the *beginning* of the *world*. Not the *beginning* of the *covenant of grace*. "*But the beginning*" *of what?* The *beginning* of the *new covenant* or new dispensation of the church.

Now there were a hundred and forty-four thousand Jews sealed from that time to the introduction of the Gentiles into the church. I read as follows:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Revelation vii. 1-3.

Now that was to be where the *earth*, the *trees* and the *sea* were; and there was to be no blighting winds till this *sealing* took place. Was that in *time* or in *eternity?* I say it was in *time*. If you say it was in eternity, let us read it that way and we will get the sense of it. And after these things I saw four angels standing on the four corners of the earth *in eternity*, holding the four winds of the earth *in eternity*, that the wind should not blow on the earth *in eternity*, nor on the sea *in eternity*, nor on any tree *in eternity*. And I saw another angel ascending from the East "in eternity," having the seal of the living God "in eternity," and he cried in a loud voice to the four angels "in eternity," to whom it was given to hurt the earth and the sea "in eternity," saying, Hurt not the earth "in eternity," neither the sea "in eternity," nor the trees "in eternity," till we have sealed the servants of our God in their foreheads "in eternity." If the sealing was in eternity, all this must be in eternity.

Now who can tolerate such a thought? Yet, that is where we are to be driven if this has reference to eternity. Now I think your minds rest easily in the belief that this sealing was in *time*, and before the alien Gentiles were introduced into the church.

Then the next question is, *what* was the *seal?* I said before that my settled conviction was that it was *water baptism*, the only visible "sign and seal" of the *new*

covenant. I gave you some reasons why circumcision was taken away, and water baptism given. Also that there was not a denomination known to me that practiced *water baptism* at all, that did not say it was the *visible* "sign and seal" of regeneration, given to the church under the *new* covenant and the *new* dispensation. They *all* say it. And its application to the *forehead* is fixed by the Scriptures. The *internal* and *invisible* "seal" is not applied to the forehead.

Since my last lecture, I have thought that it would, perhaps, be proper to say something more about the "internal" and "external" *seals*. I have before quoted this language:

> And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephesians iv. 30.

There is the sealing by the *Spirit*. Where does it take place?

> And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Galatians iv. 6.

Then the *internal sealing* is by the *Spirit in the heart*; and that *internal seal* is *never* called the "*sign*." The "sign" is that which represents *something else*. But this *work* of the Spirit in the heart is itself the *seal* of the Spirit, and not the *sign*. It is the work of *regeneration*. And the soul that is regenerated is by the Spirit of God "*sealed*" till the day of redemption; but there is a "sign" of that *internal work*. That *external* "sign" *never* seals the heart that is regenerated; the *Spirit* of God does that. But the *external* "sign" *seals* something else, and becomes a sensible *sign* of that *internal* invisible "sealing." What is that Paul says:

> And he (Abraham) received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had yet being uncircumcised. Romans iv. 11.

There was an *external* "seal" of that internal righteousness, and it was a *mark* or *sign* of the membership

of the visible church, *not* to get people into the church, but was a mark put on a certain portion of the membership, for a certain purpose. *Water baptism* now represents the very same thing that circumcision did formerly. External circumcision was a "sign" of the internal work, but no *part* of it; neither did it secure the *internal* work. It was a "sign" of it in the sense of *cutting off*, and *water baptism* is a "sign" of the same thing, in the sense of *washing*. Paul says:

> But according to His mercy He saved us, by the washing, of regeneration, and renewing of the Holy Ghost. Titus iii. 5.

Water baptism is the *external* "sign" of that *internal* "washing." Hence water baptism represents the same thing that circumcision did. The New Testament fixes this. The Old Testament fixed the old "seal," and the Old Testament said what the old "seal" was; and now the New Testament fixed the new "seal" and tells what it is. The New Testament "seal" or the new covenant "seal" which represents the internal "seal," is water baptism *applied to the forehead* and to *no other part*; and the man that applies it to any other part (in my opinion) does it in *violation* of God's will.

As I have said, all parties that practice water baptism believe it to be this "*external seal.*" There is not a dissenting voice in any book. Heterodox, as some of you think it is, Mr. Alexander Campbell admitted it. Mr. Campbell, we want you to tell us what is the "*sign and seal*" of *your new* church, as you call it. He is here talking of the *Westminster Confession of Faith* and its phraseology, and uses the following language, to wit:

> I have never used stronger terms than those used in the Christian Scriptures, and the *Westminster Confession of Faith*, which, on this point, is endorsed by the Baptist denomination styled orthodox. To make baptism the *sign* and *seal* of pardon, is pure orthodox in Scotland, England, and Protestant America. Now, in the name of reason, should my declaring it, and writing it, and printing

it, and administering it, make it a "soul ruining doctrine, and a damnable heresy? *Milennial Harbinger*, 1855, p. 198.

In the *Harbinger* for the same year on the 543d page I read again:

Parties to any covenant, human or Divine, first mentally, or by stipulation, agree to enter into it. But it is never confirmed, and continues open or unclosed, till the parties, by some sensible seal or pledge, solemnize and confirm it. We believe in Christ and acknowledge his divine person, mission and work, before we can enter into covenant with him. Hence, neither baptism nor the Lord's supper can seal or secure anything to an unbeliever. Baptism is, therefore, to a believer, the sign and the seal of an antecedent faith in the person, office and work of the Father, the Son, and the Holy Spirit. * * Hence, baptism in all ages, more or less rationally and evangelically, has been called a *sign* and a *seal* of our ingrafting into the vine Christ Jesus the Lord.

I remark here is language that cannot be misunderstood. Mr. Campbell says baptism is a *sign* and a *seal* of that inward work. Where is that seal to be placed, John? "*In the forehead*," John says. Mr. Campbell and Immersionists everywhere, what are you putting the *seal all over the man for?* But let me read you from Mr. Campbell again. I read from his book on Baptism page 272:

Baptism, according to the Apostolic church [That is the right church] is both "a *sign*" and "a *seal*" of remission of all former sins.

Is that not as clear as you ever heard a Presbyterian or a Methodist talk in all the world? What is a sign and a seal of the remission of sins? *Baptism.* Mr. Campbell says so. Is baptism outward? It is; he says so. Then it is the outward sign and seal of what? Of the internal work of the Spirit. As soon as regeneration takes place, it is the sign and seal of that. Mr. Campbell says of the "remission of all former sins." So I say. It is a sign and seal of an *external* character, that represents all that is *internal* and *spiritual*, as well as a *public recognition* of membership in the church. It don't put

people into the church, but is a public recognition of them when there; and it is also an external sign and seal of all that is internal and spiritual.

But I read further from Mr. Campbell:

Circumcision is said to have been, in one case at least, a *sign* and a *seal*. Baptism in the same sense, and in a similar case, is also both a sign and a seal.

Is not this running a parallel between the two? Circumcision was a sign and a seal, and baptism in the same sense, and in a similar case, is also a sign and a seal. Of what is it a sign and a seal? He has before said it is a sign and a seal of "remission of all former sins." "The sign, however, at most, is only indicative of what has been sealed. Such, indeed, are all sensible signs. The sense, we may say, is in the sign, and the confirmations in the seal. This circumcision, or cutting round, and cutting off, was a sign of the insulation or separation of Abraham and his seed from every other nation and people. But to Abraham himself, previously possessed of faith in the promised Messiah, it was also a seal, or confirmation of that faith and its rightfulness which he had experienced and expressed before he was circumcised."

He says it was a "sign and seal of remission of all former sins," and then Mr. Campbell further says:

It was a sign and seal of the righteousness of Abraham's faith. But such it was not to either Ishmael or Isaac. To them it was a sign of their separation from other tribes and people and a confirmation that they were of the seed of Abraham, and heirs of Canaan, according to a divine charter. Baptism, though not an antitype of a type, a sign of a sign or a seal of a seal, as some system makers would make it, when representing it as coming in the room and standing in the stead of circumcision, is, indeed, analogous to circumcision, as the Sabbath to the Lord's day, as the Passover to the Lord's supper, especially in this—that in one point it is a *sign* of the burial and resurrection of the Lord Jesus and of our burial and resurrection in and with him, and, in another point of view, a *seal* of the

righteousness of faith, or the remission of all our past sins, through faith in his blood, then, and in that act, publicly expressed and confirmed. This, most unquestionably, is its place, its meaning, and importance in the christian institution. This and no other view of it, now entertained by professing christians, fully expounds and exhausts all that is said of it in the apostolic scriptures, etc.

That quotation closes it up. Here is its *place* and its *importance* in the christian institution. It is a *sign* and a *seal* of "remission of all former sins." It is a "*sign* and a *seal*" of the "righteousness of faith." This Mr. Campbell says is *unquestionably* its place and "importance in the christian institution."*

MISS THEODOSIA ERNEST, can you give us a little light on this question? I think so. Now what is the *point?* Is baptism the *sign* and is it the *seal* of the *new* covenant, of the *inward* work of regeneration? I have told you that all parties that practice water baptism believe this. Now hear Mr. Dayton, the author of this book. We have heard Mr. Campbell, now let us have the Baptist side of the question. This is an interlocutory conversation and here Mr. Courtney who is the leading spirit in this work is represented as saying:

> But you say, further, that baptism is to the baptized, "a sign and a seal of his ingrafting into Christ"—"of his regeneration"—and of "remission of his sins," etc. Now this is true or it is false. You *say* it is true. A mother brings her babe to have it sprinkled. It is a beautiful child and she verily thinks she is doing God's service, and is, herself, a lovely object as she stands there with the infant in her arms. But now, I ask you, is that child "regenerated?" Is he "a branch ingrafted into Christ?" Are all his "sins forgiven?" In other words, is he a *believer* in Jesus Christ? You say, *No*, it is absurd to think of such a thing. Then, I reply, your baptism *is a falsehood* for it is designed to signify and seal these things, which, in this subject, do not, and cannot exist. Vol. I. pp. 318–19.

This ends the quotation. He says in applying it to infants that it can not represent regeneration, remission

*Then according to Mr. Campbell, baptism has *primary* reference to the righteousness of faith and *secondary* reference only to the burial and resurrection of Christ.
—*Ed.*

of sins, ingrafting into Christ; and that when you administer it to them, *your baptism is a lie.* That is plain talk. What then? "Why," he adds, "to a *believer* in Christ, baptism has all this significance; but to an unconscious babe it can have none at all." And what significance? That it is a *sign* and *seal* of our regeneration, of remission of sins, of ingrafting into *Christ.* To a believer in Christ it is so. It is a sign of regeneration. Then we have Mr. Dayton telling you that baptism to a believer is an external *sign* and *seal* of regeneration.

But now I close our human authorities with Dr. Robinson, the great English Baptist historian. On the 693d page he is talking of the Dutch Baptists rejecting infant baptism. He lays down six reasons for the baptism of believers, and rejecting the baptism of infants. The *first* reason he bases upon the commission, "Go ye, therefore, and teach all nations and baptize them." The *fifth* reason is that it is "a sign and seal of communion with Jesus, both in his death and resurrection. So many of us as were baptized into Jesus Christ were baptized into His death. In baptism ye are risen with Him, through faith of the operation of God." That is his fifth reason why baptism is applied to believers and not to infants. Then you have it in Mr. Campbell's works and in Baptist works. It is the faith of all denominations that practice water baptism. They all say it. Now let us settle this thing. Here we have Mr. Campbell, Mr. Dayton and Dr. Robinson, and they but speak the sentiments of all Reform and Baptist authorities. You may go to the Greek Catholic church, and you will find the same thing. You may leave the East and go West to the Roman Catholic church and you will find the same thing. You may leave them and go back to the Mennonites or Dutch Baptists, and you will find the same thing. You may leave them and go to the other baptists, then to the Methodists, Lutherans, Episcopalians and Presbyterians

and in all the theological world you will find the same thing. That is settled by high authority. In addition, I will state that in the epistles of Polycarp, Ignatius, and in all the Fathers of the church, we are taught from them the same doctrine, and then, God's eternal truth locates that *seal* "in the forehead."

Now we go to the Bible for proof:

Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matthew xix. 27, 28.

Now so far as the point in the reflections relating to the "twelve tribes" argument for the identity of the church is concerned, it does not matter whether the regeneration has reference to the day of Pentecost or the millennial day. There are but few, if any, divines of any note that say that the regeneration mentioned here is the work of the Holy Spirit in the heart. It is generally understood to have reference either to the beginning of the new dispensation, or the beginning of the millennial day. If it has reference to the beginning of the new dispensation on the day of Pentecost, there were the twelve apostles and they were constituted judges to decide matters, and Paul says we are "embassadors for Christ," and we pray you in Christ's stead. While Christ was here He was a teacher and a prophet, but after He left the world He ceased by His sensible presence to be a teacher and a prophet. Now He governs His kingdom, but He left executors in the church to administer its laws. They were *not* constituted executors of the affairs of the *world*, but of *the church*. What constituted the church to which they were to administer the laws, and in which they were to judge? On the day of Pentecost they began their work. Others may think it will commence at

the millennial day. In what church were they embassadors? Let us read it again. "That ye which have followed me in the regeneration *when*"—that fixes the time—"when the *son of man* shall sit on the throne of his glory, ye also shall sit upon *twelve thrones*"—what to do? "*Judging* the *twelve tribes* of Israel." Where is your "new church" now? What was the church in which they were to judge? The "twelve tribes of Israel." Was it on the day of Pentecost? If so, they were constituted regulators and judges of the "twelve tribes of Israel." The "twelve tribes" that commenced receiving the seal under the new covenant. But if you place it at the millennial day and the church laws are to be executed, then what church will be in existence? The "twelve tribes." If anything it makes it worse for the Anti-pedo-baptists. When the apostles are seated upon their twelve thrones, who are they to judge? *Christ* says the "*twelve tribes of Israel.*" Why? Because they constitute His church. This is the kingdom I am to govern; in which I am to reign; and I leave you my executors, and you are to judge the *visible* church in my place. What is the church? The "twelve tribes." Listen to Christ himself.

Now I turn to Revelation, and it matters not which position is taken; whether you lay the scene on the day of Pentecost, on the millennial day, or in the day of final judgment.

> And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. Revelation xx. 1–4.

Here are the thousand years that all look to as the millennial time.

And I saw thrones, and they sat upon them, and Judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

There is the thousand years of peace. If these thrones are to be understood as the thrones mentioned in the 19th chapter of Matthew, and the apostles are to have these thrones they are judging in the millennial day. What constitutes the church then? The "twelve tribes." The church will ever be recognized in the light of the "twelve tribes." When the Gentiles were introduced into the church it was recognized as the "twelve tribes," and when the scattered Jews come back it will still be the "twelve tribes," and in the millennial day it will still be the "twelve tribes."

But again, I read from Revelation xxi. 1-4. And I suppose nine out of ten of you will say this is after the earth shall be wrapped up in fire:

And I saw a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. Revelation xxi. 1-4.

It does seem that this looks out beyond time. Let us suppose it is so, that we have cut loose from the snares of time, and what do we find?

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

The Baptists all say the Baptist Church is this *bride*, the *Lamb's wife*. I did not know that the Baptist Church had yet been up in heaven. But John says:

I saw the new Jerusalem, coming down from God *out of heaven* prepared as a *bride* adorned for her *husband*.

Now, if the Anti-pedo-baptist Church has been so fortunate as to be up there and come down, I have not learned it. But this was the Lamb's wife.

And I heard a great voice out of heaven, saying, behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

When that holy city is seen to come down from heaven, the bride, the Lamb's wife, it is said behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Now I read at the ninth verse:

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Now the angel is going to show her to John.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God; and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal: And had a wall great and high.

Now the *city* was *one thing* and the *wall another thing;* and one was no part of the other. He saw both; he saw the great city come down out of heaven, and he saw its wall. "And had a wall great and high, *and* had twelve gates,—" Ah! "And had twelve gates." What? The city, the Lamb's wife, had a wall, and had twelve gates. Now 12th verse:

And at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

There it is, and it does not matter whether you lay the scene in *time* or in *eternity*. There is the holy city, the New Jerusalem, surrounded by a *high wall* which has *twelve gates*, and at the twelve gates *twelve angels*, and the names of the twelve tribes of Israel are written thereon. What was it John saw? The holy city come

down. What was that? *The bride, the Lamb's wife.* Were the twelve tribes the Lamb's wife? John says so. John saw it. Then where is the "new church" that claims to be the Lamb's wife? John saw all things else done away. There was a new heaven and a new earth. He saw the holy city, the New Jerusalem, come down from heaven. And he saw a wall great and high, having twelve *gates*, guarded by twelve angels, and on the twelve gates were written the names of the twelve tribes of Israel. The church was the twelve tribes. There were the twelve gates in the wall that surrounded the city, and an angel at each gate watching the city within the wall. What is the city? The *bride*, the *Lamb's wife.* What makes it up? The *twelve tribes.* They are enclosed with a wall that cannot be torn down. What is the wall for? A *defense.* Babylon was walled in for defense. Lightnings might play against it but there it stood defiant of all storms. But the wall was not the city, nor the city the wall. The city is that which is *within* the wall, the twelve tribes. This is the holy city, the new Jerusalem, the bride, the Lamb's wife. And it does seem, if we are to be governed by the opening verses of the chapter, that it is a scene laid out of time. If so, what is the church to be when time is done? The "twelve tribes of Israel." If the scene is laid in the millennial day, what is the church to be? The twelve tribes of Israel. No matter where you lay the scene, the church is still, the twelve tribes.

Now the 13th verse:

> On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations,—

Here is a gate for each tribe, and a foundation for each tribe. The *wall* of the *city* had *twelve foundations;* not the city. The wall was no part of the city. It was thrown up for the security of the city. What did the

wall protect? The twelve tribes. That is the church, the Lamb's wife, the visible church of God perpetuated; and the wall is thrown around it to protect it.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 14th verse.

There we find the apostolic work; the work and teaching of the apostles. Our defense alone is in the cross of Christ, and the doctrine taught by the apostles as well as the prophets and the succeeding evangelists. But the apostles lay at the foundation. The church passed out of the Jewish age as the twelve tribes, and the last finishing work and placing of the capstone in Revelation is the church protected by their teaching. This wall was the teaching of the apostles, protecting the city, and that city was the twelve tribes. What more can you ask? We have found it all along as the twelve tribes, the "house of Israel and the house of Judah," the "kingdom of David," the "tabernacle of David," and the "olive tree," all the time as the same church perpetuated. Now what more can be asked.

But let us look at the city again.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. Revelation xxii, 1, 2.

Now we read from the 48th chapter of Ezekiel. Here we find the same city described, and this same river of life, spoken of by John. Ezekiel saw it when first measured, and it was to his ankles it was measured another thousand cubits, and it was to his waist, and so on till it became a mighty river; and on the banks grew these trees, yielding their fruits according to the months. It seems to be the same thing John described; but whether so or not it is said

they yielded their fruits according to the months, and the fruits were for meat and the leaves for medicine. The medicine that Ezekiel talks of is the same that John says shall be for the healing of the nations. Now.

> And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city *shall be* after the names of the tribes of Israel. Ezekiel xlviii 30–35.

That is the very same city that John saw. The holy city, having a wall great and high with twelve gates, guarded by twelve angels, and having the names of the "twelve tribes of Israel" written thereon. Now here are the twelve gates:

> Three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the South side four thousand and five hundred measures, and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the West side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It *was* round about eighteen thousand *measures*, and the name of the city from that day shall be, The Lord is there.

Here you see the *same city* with the *same twelve gates*, three on each side; and the names on the twelve gates of the "twelve tribes of Israel." No matter *where* you lay the scene, it is made up of the "twelve tribes." There were the twelve angels at the twelve gates, and John saw the names of the "twelve tribes of Israel" there. And there were "twelve foundations" under the wall of the city, and in the city the thrones of the "twelve apostles" who were to judge the "twelve tribes of Israel."

I am thinking what more can be said. Who can ask more? We have it in every shape and form. We find it in the Old Testament prophecies and the New Testament fulfillments, from the beginning to the ending, first, last and all the time, nothing but the perpetuity of

the church as the "twelve tribes," the "house of Israel and the house of Judah." Under the new covenant on the day of Pentecost it was still the "twelve tribes." They received the new seal before any one else. It was water baptism. And with the showing made, if the church as a church is perpetuated, are not the Anti-pedobaptists in a mistake about the *new* church? If it is the same church that has always been made up of *parents* and their *children*, where are the children? If that church was perpetuated and built up, and amplified by the new covenant, and the oath of God to David; if it is to stand to all generations, as the *days of heaven*, and as the broad face of the burning sun, and *all* this is true if God's *oath* is true, where are the children? We find it perpetuated as an "olive tree" still growing. Year after year, has but added growths to the former years. Century after century has but added to the former. Its root was Abraham and his long line, continued under Christ, who under the new covenant, was crowned King of Kings and Lord of Lords. We find the same kingdom perpetuated in the "twelve tribes," and we find the wall thrown around the city in its completion. What is the city? The holy city, the new Jerusalem, the bride, the Lamb's wife. What is it made up of? The "twelve tribes," "the house of Israel and the house of Judah." What made up the "twelve tribes," and the "house of Israel and the house of Judah?" Parents and children. Where are the children? If the church has been perpetuated as the "tabernacle of David" that was once down and was built up with the Gentiles in it, and that was made up of parents and their children, I want to know where the children should be? Who ever heard of a tribe or a city without children in it?

Now my Baptist and Reform brethren, are you in that holy city surrounded by a wall? If it is the church in time, are you in it? If so, what do you find in there?

The "twelve tribes." How do they get in there? By the *twelve gates*. Who watch at the gates? Some man with a biased mind, with deep set prejudices? No sir. God has stationed an *angel* at *each* gate, and they do the watching. Who are within? *The church of the living God, the "twelve tribes," the bride, the Lamb's wife.* And no one can get into the *visible* church without entering through the gates of that wall. There is no other church within the wall. It is the "twelve tribes," the family of our father Abraham; and when the Gentiles were graffed into the old olive tree, they were graffed in with the twelve tribes; and when the scattered Jews come back those that belong to Dan's tribe will be graffed back right over Dan, and those belonging to Benjamin's tribe will be graffed right back there; and here it is, the "twelve tribes of Israel." God knows no church but that; and He never thought of acknowledging any church but that. Never. And when you get up to heaven you will recognize no other church there.

John was shown the church of the first born in heaven. Who were the first born? Exodus iv. 22, 23. Moses is commanded of God to say to Pharoah, "*Israel is my first born;*" and the Lord said if you will not let my *first born* go, I will smite thy first born. *Israel* was the *first born* of God. It was His *only* church then, and is yet. They go up to heaven when they leave the church below. They make up the "twelve tribes" there. They make up "the *general assembly*" of the "*first born in heaven.*" And none will ever be known in heaven as having belonged to any church of God but that one. Regenerated outside of the visible church you may be, and go to heaven you may, but if you do not belong to the visible church here, you will not go there as a visible church member. You will be in heaven outside of the *visible* church. All the regenerated will be saved; but if they have not been in the *visible* church *here*, regener-

ation will not put them in it *there*. The *visible* church is known there as the "*twelve tribes*." It is the organic family of God, and Abraham is the root. Adam will stand in heaven as the *first* man of the *race*, and Abraham will stand in heaven as the *first* man in the *visible church*.*

*But even Abraham will not be there by virtue of his visible church membership here. And yet the invisible church from Abraham onward ever had an actual visible garment of true believers. Even in its worst apostasies there were always, by the election of grace, those who had not bowed their knee to Baal. Although the human eye may not trace the line of discrimination between the regenerate and the unregenerate, between the profession and the professors of faith, yet God is not deceived. But God has ever dealt with the visible church as a body of professors taking them at their word as presumptively believers and the children of such, have by his wise and gracious ordinance been given the benefit of the external advantages incident thereto. With its gross earthly exterior sloughed off, there comes out the possissibility of the church in glory.—*Ed.*

LECTURE XII.

In the previous lecture we introduced the *seal* without having time to finish up what was necessary to be said on that subject. There still remains much that might be said in connection with the "twelve tribes" as the *church visible*. Some thoughts have already been submitted relative to the twelve tribes forming the church, after the introduction of the present age, and in connection with the *transfer* of the *kingdom* from the *Jewish rulers* to the *Gentile* people, the Gentiles being introduced into the "olive tree," and their "fullness" to come in before the recovery of *scattered Israel*. And that when the Jews return that have been scattered ever since the war between the Jews and the Romans, which proved the overthrow of the city and the destruction of the temple, they are to be graffed into the *same* "olive tree." The beginning of the visible church was in the family of Abraham, the house of Israel and the house of Judah, the twelve tribes descending from the twelve sons of Jacob; and the continuation of the visible church will be in a Scriptural sense, the twelve tribes with the Gentile graffs introduced into the olive tree. So the formation of the visible church is, *first*, of Jewish flesh or native descendants of Abraham, and *secondly*, Gentile flesh after the Gentile nations were graffed in among them. (Romans 11, 17.); and it continues to be in the hands of the Gentile nations since the dispersion of the unbelieving Jews. When the "fullness of the Gentile" people is come, the scattered Jews were to return and

form a *third* part of the visible church. Then it is of *trinity* existence like the author of the church; so likewise is the membership of the church. God exists as a trinity being, and man exists a trinity being. God has a *trinity* of *persons* in one *nature*, and we have a *trinity* of *natures* in one *person*. The "*trinity* of *God*" is the *Father*, *Son* and *Holy Spirit*. Man exists in the image of God, and is a trinity being having three natures in one person—*body*, *soul* and *spirit*. These three natures are not precisely the same, and they enter into the one person. The first part of the church was of native Jews, the literal decendants of Abraham. The second part is the graffed Gentiles, and the third part is the natural descendants of Abraham that have been "broken off the olive tree," but are to be "graffed" back as "natural branches." Thus the church has a trinity existence like its great Author.

When God sent Moses into Egypt after the church, He told Moses to say to Pharaoh:

> Israel is my Son, even my first-born, and I say unto thee, let my Son go that He may serve me; and if thou refuse to let Him go, behold, I will slay thy Son, even thy first-born. Exodus iv 22, 23.

Then, the *church*, in some sense, was called the "first-born." They could not have been the "first" ones renewed. If we were to assume that they were the "first-born" in a *spiritual* sense, then we would assume that God had no *spiritual* people in the world *before* the days of Abraham. That *two thousand years* had passed away that he had no spiritual church. We find this would conflict with the plainest declarations of the Bible. But "Israel" was, in some sense, the "first-born," and in connection with this we have in Hebrews xii. 23 the expression "the general assembly and church of the *first-born*, which are written in heaven." Now that church was said to be "the church of the first-born." It was the "first-born" in some sense, and we find in Gal-

atians iv. 26, that church above, was said to be the Jerusalem; the holy Jerusalem, "which is the mother of us all." And then the Jerusalem that is represented as being above, and the "mother of us all." At another place is represented as "coming down from God out of heaven prepared as a *bride* adorned for her *husband*." Rev. xxi. 2. Now as to what is meant by the Jerusalem being above, I do not know that I could impart any instruction; but so far as the controversy between the Pedo-baptists and the Anti-pedo-baptists is concerned, it does not matter. There is a given point revealed, and if the investigation leads to that point by a fair construction of the Scriptures, then our purpose in introducing the Scriptures is answered. Whether I understand what is meant by the "new Jerusalem coming down from God out of heaven" or not, does not affect the point of the investigation. We find that the holy city after it came down was represented as made up of the "twelve tribes" of the *children of Israel.* How it came to be the "twelve tribes" does not affect the point of investigation; but the fact as thus revealed, is the important item in the passage. But there is reason why it is said the holy city came down from above, and why it is called the "bride, the lamb's wife," and why it was surrounded with a *wall* with "twelve gates," and at the gates "twelve angels," and names written which were "the names of the twelve tribes of the children of Israel. Whether I understand *how* it was that the city was above, *how* it was that it came down, and *how* it was that it was made up of the "twelve tribes," is a secondary question, and it matters not whether I am able to explain all the ramifications of it or not. The truth revealed and with which we are concerned is this: That the *church below* was made up of the "twelve tribes," and that the *church above* was made up of the "twelve tribes." Some suppose that in the millennial day, the church of God will come down

and be that church on earth. Whether or not this is speculation, I will not take it upon myself to say. *If* that is *true*, it does not affect our investigation, and if it is *not true*, it does not. However, the Scriptures I have read and have already alluded to, seem to indicate that there was the coming down—John saw it. And it was surrounded with a "*wall, great and high.*" The wall was a wall of *protection* to the city, but was no *part* of the city; and *the city* was no *part* of the wall. Babylon had a wall around it; but the wall was no part of the city, but a protection thrown around it. And though external foes might besiege the city and make war upon it, as long as the gates were strongly barred and the walls of the defense remained, the city was in *safety*. Hence the propriety of walling in the city.

The wall was intended to be a *means* of *defense*, a *strong protection*. Jerusalem, a city literally in Asia, also had a wall around it, but that wall was no part of the city. The city was one thing and the wall another; and the city had long been a city before it was walled. So of Babylon and all other cities. So it was with *this New Jerusalem*, the *holy city*, that descended from God out of heaven. It was a city long before it was walled. The wall was the final work for its defense. After it came down into the world of foes a wall was thrown around it. In what sense it descended is not the point of investigation; and what difference there was between that which was above and the visible church, is not so much the point, as that it was the "twelve tribes of Israel."

But I will venture a thought or two, and you may call it speculation if you choose. I remarked in connection with these thoughts that I supposed that thousands and likely millions will be saved in heaven, regenerated by the Spirit of God, that never were in the visible church. God had *no visible* church in the world for *two thousand years*. Hence, all the re-

newed that lived during that time will have a place in the abode above; yet they will not go there as having been visible church members; and *all infants*, and *all idiots*, and *all pious heathen*, if regenerated, will certainly be received into that blessed abode above. Yet they will not be taken to the eternal home of rest as having been visible church members, but simply as *renewed* by the *Spirit*. But all that are regenerated in the visible church and pass from the visible church to that world of rest, will enter it as having been visible church members. Passing from this world to that, will not put them out of the church, and passing to that world from this will not put those into the church that are out of it. The church members, then, that have passed into the upper house and form the "general assembly of the *first born*" written in heaven are members of that church that was called the "first born" in Egypt, which was the only church God ever organized. I have been showing the perpetuity of that church from that time till now, and that it is to remain in the world as the same visible compact. Then the accumulated congregation above is made up of the members of the visible church on earth gathered home to God, and forming the church up there. The angels are no part of that compact. The spirits of the just are no part of that compact there, unless they have belonged to it here. Now you see how it is that somehow, that New Jerusalem that was called the "*bride*, the *Lamb's wife*," is said to descend out of heaven from God to the earth; and you see how it is said that the tabernacle of God is with men. If there is not something like this revealed in the Scriptures, there are strange things there indeed. Jerusalem is surrounded with a protecting wall. It is the final arrangement of defense, and the "twelve tribes" are within. These twelve gates representing the "twelve tribes" and "twelve angels," one for each

tribe, and the names of the tribes are given according to their gates.

Now in connection with that I want to read a Scripture from Ezekiel. The children of Israel were in dispersion under the authority of the Babylonish Empire. Nebuchadnezzar and his successors had carried them into captivity, and now Ezekiel is told to take two sticks and they should become one stick. This was a representation of the work God intended to do in visiting the two kingdoms, that they might become one kingdom. He was going to take Israel and Judah out of dispersion and bring them into their own land and unite them into one kingdom, that they should be no more two kingdoms. Here is what the prophet says:

Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. Ezek. xxxvii. 26–28.

Now, there is Israel gathered. There is the covenant of peace, mentioned in Jeremiah xxxi. 31; and Paul quotes Jeremiah in the eighth chapter of Hebrews. There is the covenant, and there is no mistake as to when it was made. That covenant of peace was made, and at that time God placed His sanctuary among them. "My tabernacle," also, shall be with them; yea, "I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel." They were the people. Who were the people among whom the *tabernacle* should be? Ezekiel says they *were Israel*. Now, I wish to invite your attention to Revelation.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from

God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. Rev. xxi. 1–3.

These are almost the exact words of Ezekiel. And that people among whom the *tabernacle* of God was, Ezekiel says was *Israel.* It was the people with whom the "covenant of peace" was made, and among whom the sanctuary should be placed for evermore. And it was said of this same Israel, "And I will be their God, and they shall be my people." Here in the 21st chapter of Revelation it is said in almost the same language, "And they shall be my people, and I will be their God." This is the chapter previously read and examined with reference to the "twelve tribes of Israel," said to be the Lamb's wife, the holy city, the New Jerusalem, surrounded by a wall.

Now this walling of the city was the finishing work for its protection. What are we to learn from it? If the labors of the apostles whose names are represented as being in the foundation of the wall great and high; if the labors of the holy evangelists who spoke by inspiration, and their teaching and their doctrine, are the final security of the church, then that becomes the foundation and the high wall protecting the city of the "twelve tribes." Now as the Gentiles were graffed upon the "twelve tribes," and as we are told that on the East were three gates, on the North three gates, on the South three gates, and on the West three gates, and Ezekiel places them one tribe opposite each gate, the Gentiles that come up from the East, West, North and South entered *by* the *teaching* of the apostles, and by whatever gate they entered that was the tribe they were graffed into. If they entered by the gate of Dan, they were graffed into the tribe of Dan. If they entered in by the gate of Judah, they were graffed into the tribe of Judah. If they entered in by the gate of

Nephthalim, they were graffed into the tribe of Nephthalim, and thus the whole city around. Then, as they were graffed into the existing church, the "twelve tribes," it formed *no new tribes*. The city had its growth. The wall was thrown around it as a protection, as a defense, and there is none known within the walls but the "twelve tribes." None. The wall is great and high, and the gates of entrance are guarded, and none are allowed to enter but those that should enter. Now, my readers, there is the church that is called the city, the bride, the Lamb's wife, that is said to be the "twelve tribes"; and as this surrounding wall of protection is under apostolic sanction, with their names written in the foundation, and the angels are guarding the gates, I should like much to see the Anti-pedo-baptists, who do not believe the "twelve tribes" are the true church of God, throw on their armor and make an attack on the wall that surrounds that city. There is no chance to scale the wall, for it is great and high. There is no chance to batter it down. The only chance is to enter by the gates, and there stand the angels to defend that church. There is no church within the walls but the "twelve tribes," and if you do not belong to the church of the "twelve tribes" you cannot get in there. Now we wish to close this discussion relative to the "twelve tribes" with a few questions and some remarks, and then take up some other part of the Scriptures.

What was necessary to the existence and perpetuity of the "twelve tribes"? *Parents* and *children*. The accumulation or *natural resources of the tribes*. Hence the *branches broken* from the "olive tree" were called "*natural branches*." What was *necessary* for the *perpetuity* of that visible church? What was the *underlying law* by which God intended the membership of that visible church to be multiplied? The *necessary increase of the families within the visible church*. Hence, when the

Gentiles were introduced into that church they were introduced with their children. They brought their children with them. And now, as there are none known within the walls of the city but the "twelve tribes," I ask in all kindness, do the Reformers or the Baptists claim to be one of the tribes? No; they deny it. Then they are, by their own showing, outside of that wall of defense. They are not a part of the visible church, being outside of the city within that wall great and high.

We approach the church under another figure, that of the shepherd and his flock. We wish to read some Scriptures, offer some reflections. We have already said, time and again, that when a figure is used in the Scriptures the parts must agree with the whole and the whole with the parts.

If Christ is called a king, then we understand His people to be a kingdom. If we read of His people as a kingdom, the mind at once seizes the kindred thought of Christ being a king. If we read of Christ being a vine, then the mind at once seizes the next kindred thought of His people being branches of that vine. If we read of them as being branches of the vine, the mind at once seizes the next kindred thought of Christ being the vine. If we read of the church as an olive tree, its members are the branches. If we read of them as the branches, we understand the church to be the tree. Thus the parts of the figure must agree with the whole, and the whole with the parts. If we read of Christ as a shepherd, the mind at once seizes the kindred thought that His people are the flock. They are sometimes called the flock and sometimes the sheep. If we read of them as the flock, we understand that Christ is the shepherd. If we read of them as sheep, the kindred thought is still that Christ is the shepherd. So the parts agree with the whole and the whole with the parts. In the Scriptures it is said that the church is a holy nation. When we

read of the church as a nation, there are kindred thoughts that stand with that figure of speech that stand with no other. The church is also called a family, and there are thoughts that spring up in the mind that rise not unless the church is called a family. Did you ever think of a kingdom perpetuated in the world without the *infant* increase of the people forming the kingdom? Christ's people are called a kingdom, and you never read of a kingdom perpetuated with its *infant* increase destroyed. God's church is called a family, and you never thought of a family being perpetuated without the *natural* increase of the family. You read of the church as a nation, and no nation can be perpetuated without the *infant* increase of the nation. You never thought of a nation being perpetuated by *proselyting*, or, in other words, by bringing persons from other nations to add to it. You never thought of a kingdom being perpetuated in that way, or a family being perpetuated in that way. And when Christ is called a shepherd His church is called a flock, and you never thought of a flock being perpetuated by *killing out* or *sending away* the increase of the flock, and adding to it by purchasing sheep from abroad. The flock is to be perpetuated by its *natural* increase.

Now, I am going to read you a few Scriptures to show you that the church is a flock. I shall first read you the language of Paul to the elders of the church or congregation at Ephesus. He had called the elders of the church together to deliver them an address. He was about to leave that part of the country after having been there three years or more in the capacity of a pastor and evangelist. Now he was going to depart. The people of the church were much attached to him. He addressed them with great feeling, and they fell upon his neck and kissed him. He told them he was going to leave them, and after that they would see his face no more in the flesh. I have often imagined that I could stand off and

hear this farewell address and see the pastor, while deep, solemn, and unutterable grief filled the hearts of the people.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Acts xx. 28.

He first calls it a "*flock*" and then a "*church*." Then the church was a flock, and the flock the church. There can be no misconception of this. I read again as follows:

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. I. Peter v. 1–4.

This is Peter's address to the elders. He made it the duty of the elders to oversee the "flock."

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

As there is a *chief* shepherd, there must be *subordinate* shepherds. The chief shepherd is the shepherd over the *whole* flock. The subordinate shepherds are the elders and those having control of congregations. As there are subordinate shepherds, there are subordinate flocks. These are the congregations scattered abroad. *Christ was the chief shepherd.* It is not so said here; but I purpose to show you He is. But the first thing to be proven is that the church is the flock. Now I refer you to the Psalms of David:

Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron. Ps. lxxvii. 19, 20.

What people was it Moses and Aaron led? The people of God, the descendants of Abraham, the *visible church*, the "vine that was brought out of Egypt." They were

the people. They were the *flock* that was led "by the hand of Moses and Aaron." Now I have shown you (Acts xx. 28 and I. Peter v. 1–4) that the church was a flock; and from this psalm that Moses and Aaron led that church as a flock out of Egypt. Now was that flock the church? Acts vii. 38. Stephen tells us that "Moses was *in the church*" in the wilderness with the angel that spoke to him in Mount Sinai. Then, that which was called the *church* was called the "*flock*" by the Psalmist. Now we have ascertained that the church was a flock and the flock the church. What made up that flock when Moses was leading it out of Egypt? *Parents* and their *children*. It had the *lambs* in it. The parts of the figure must agree with the whole. When the church is called a flock, the one that leads or watches over it is the shepherd, and the increase are the lambs. Then the flock had a shepherd, and the church was the flock, and it was made up of *adults* and *infants*. The flock had lambs in it. That is the point to be arrived at in considering the perpetuity of the church as a flock. See the following:

He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the first-born in Egypt; the chief of *their* strength in the tabernacles of Ham: but made his own people to go forth like sheep, and guided them in the wilderness like a flock. Psalms lxxviii. 50–52.

Here there is no chance to mistake what people were that flock. They were the people that were brought out of Egypt.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a a flock; thou that dwellest *between* the cherubims, shine forth. Psalms lxxx. 1.

Here is the shepherd addressed. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." There can be no question about who the flock were. Here is the shepherd; and he is said to be the shepherd of Israel. *Israel was the flock.* Now, I will simply mention the 34th chapter of Ezekiel, and ask you all to read

it with reference to the shepherd and the flock, to ascertain who was the flock, and who claimed it.

In different parts of that chapter you will find the Lord says Israel are like "lost sheep," and I will "save my flock."

Now, what did the Savior say when he was here? He came for a purpose, a divine purpose. He came to His church for a certain purpose. Christ was accosted on a certain occasion by a woman who cried to Him to have mercy upon her. He gave no attention to what was said. The disciples said to Him, "Send her away;" and Jesus answered:

I am not sent but unto the lost sheep of the house of Israel. Matthew xv. 24.

She was not of the house. She was not of the church, and He said, "I am not sent but unto the lost sheep of the house of Israel." When He chose His apostles, ordained them, and commissioned them, He said:

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the *lost sheep* of the house of Israel. Matthew x. 5, 6.

He was not sent but unto the LOST SHEEP OF THE HOUSE OF ISRAEL; and when He commissioned His apostles He sent them nowhere else. And He commanded them to preach, saying, the kingdom of heaven is at hand. Then they were sent to the "lost sheep of the house of Israel" to *preach* to *the church*, not outside of the church. The flock was the church. Now, to ascertain who the shepherd was, we read as follows:

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, etc. John x. 1–5.

At the 11th verse He says:

I am the good shepherd: the good shepherd giveth his life for the sheep.

Christ was the *good* shepherd and gave his life for the sheep. At the 14th verse He says:

I am the good shepherd, and know my *sheep*, and am known of mine.

And in the 16th verse He says:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold *and* one shepherd.

Here He had reference to the Gentiles that were to form a part of His people, that when they were gathered in and graffed upon the Jewish stalk there would be "one fold and one shepherd." Here is the perpetuity of that flock under that shepherd. Here is the shepherd and the flock, and that shepherd and that flock stand connected together. Now a question comes up. *Did the flock have* LAMBS in it? Turn now to Isaiah. I wish to impress you with the belief that I am not going to mislay this prophecy of Isaiah; that I will not place a forced construction upon it. I read:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. xl. 1–3.

There can be no mistake as to when this prophecy was fulfilled. Turn to Matthew iii. 1, Mark i. 1–3, Luke iii. 4–5, and perhaps John i. 6–8.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Matth. iii. 1–3.

Matthew says it was the voice of John the Baptist. Then there can be no question as to the application of this prophecy. That prophecy of Isaiah was fulfilled in the days of John the Baptist and Christ. John was the

voice and Christ was the Lord that was coming. That voice came to introduce Him to His kingdom; to make straight in the desert a highway for Him. That God was the God that was made manifest in the flesh. It was the Christ that was promised in the flesh, and John was the messenger sent before Him. He was the one that stood crying in the wilderness. So there can be no mistake in the time of the fulfillment of that prophecy. Now Isaiah:

> O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! Isaiah xl. 9.

That is the Lord that the voice said would come; and the way was to be prepared for Him.

> Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. Is. xl. 10.

His *reward* was to be with Him, and His *work* before Him. Just as certain as Christ was that Lord, He came with His reward with Him, and His work before Him. It would be unnecessary to spend time to speak of that reward. I suppose there would be no controversy as to the nature of the reward of Christ, the purpose for which He came and what He has to do for the church, give Himself for it. Passing the reward, we come to speak of the work. What was the special work Isaiah referred to? He was to perform that work while here in the flesh. His way was to be prepared by John. His work was before Him. Now what was that work? Eleventh verse, "*He shall feed his flock.*" Just remember the tenth chapter of John: "I am the good shepherd." Just remember the 77th, 78th and 80th Psalms. Just remember the twentieth of Acts, and the fifth chapter of I. Peter, that the church was called "*the flock.*" The flock was "brought out of Egypt." Christ was the shepherd. In I. Corinthians x. 4 we are told that the Jews between the Red Sea and

the Jordan did all drink spiritual water from the same rock, and that *rock was Christ.* Paul tells us that Moses in Egypt esteemed the reproaches *of Christ* greater riches than all the treasures of Egypt. In Hosea xi. 1 it is said:

> When Israel was a child, then I loved him, and called my son out of Egypt.

Christ, the Son of God, was in Egypt, and He called Israel His Son, His first-born; and there were the *two sons* called out of Egypt. The *visible church* was called the Son, and *Christ* was called the Son; and when He was born in the church, and Herod would have slain Him, Joseph was warned to flee into Egypt with His mother, and remain till warned. When Herod was dead, Joseph was warned, and he came out of Egypt with the young child, that it might be fulfilled by the prophet, "Out of Egypt have I called my son." There is Christ in the flesh in Egypt, and as the Son He is called out of Egypt. The church was the flock that Christ was in, and He first came out of Egypt in the flock, Moses and Aaron leading the flock.

> He shall feed his flock like a shepherd: he shall gather the lambs with his arm. Is. xl. 11.

But if his *flock* had *no lambs in it*, how could he gather them in His arm? If He had no flock, how could He feed His flock? He was to feed the flock, and gather the lambs in His arm. The lambs were in the flock; they belonged to it; and that was a part of the work that lay before Him. The simple *feeding* of the flock was *not* all the work He had to do. How did He feed His flock? Not literally. As a shepherd He took care of the increase of the lambs. How did He do it? I suppose there will be no dissenting voice when I say He *fed* them by teaching them. He imparted *spiritual* food. The church was to be taught; it was to be instructed. The flock was to be fed by the shepherd in this spiritual sense. He was not

to feed them literally, but religiously. Hence it is said that "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Christ was a teacher. He imparted instructions; and by that means fed His flock. But that was only a part of the work assigned Him. As a shepherd He had something else to do. He was to "gather the lambs in his arm, and carry them in his bosom." If there was no such thing for Him to do, why did Isaiah thus prophesy? And that there can be no mistake as to the time of the fulfillment of this prophecy, look again at the language of Isaiah in reference to the voice of one crying in the wilderness. It was fulfilled in John and Christ. And while Christ was here in the capacity of a shepherd feeding His flock, he performed the other service of gathering the lambs in His arm, and carrying them in His bosom. Did He do it? Christ says, "I am the good shepherd." There is no mistake about that. You remember that on a certain occasion—*Matthew* xix., *Luke* xviii.—it is said they brought to the Savior "*little children.*" Luke calls them "*infants*"; *brephe* is the word used by *Luke*, and *paidia* by *Matthew*. They are used as meaning the *same thing*, for the little ones *Matthew* speaks of, *Luke* calls "*infants.*" They were brought to Christ; he was "the *shepherd.*" Some saw them and forbade it, and rebuked those that brought them. Now do not lose sight of Christ's work. Here are the "*lambs*" brought to Him, and those are rebuked that brought them.

Now in Mark's record of this matter he says that when Christ "saw this he was *much displeased*" with them. It displeased Him that any were forbidden to bring the little ones to Him. Why? Because He was the "*good shepherd.*" What was the "*good shepherd*" to do? "*Feed his flock.*" What else? "*Gather his lambs in his arms.*" And when some were forbidden to bring

the "*little children*" to Him, He was "*much displeased*," and said, "Suffer the *little children* to come unto me, and forbid them not; for of such is the kingdom of God," or, as Matthew has it, "for of such is the kingdom of *heaven*."

It is the same thing, and means the "*visible church*." He could not have referred to the kingdom of ultimate glory, for these "*little ones*" were in the mortal state; and the *spiritual* kingdom is not made up of such. Here were the "*infants*" in their *fallen nature; yet* "*of such is the kingdom of heaven.*" They had yet to die. *Such* as He spoke of form part of the kingdom of heaven. The child is born in this world a *frail, sinful creature*, and in that condition is not fit for the kingdom above. It has to be changed before it is fit for the kingdom above, but the kingdom of God is of such as these "*infants*" *then were. First*, it could not be the *kingdom of glory* He spoke of. *Secondly*, it could not be the *spiritual* kingdom. There are *none* in the *spiritual* kingdom but the *regenerated*, those made new by the *Spirit* of God, and we have no evidence that these children were regenerated. It was a "*little infant*," a "little child" *subject to death*, and *in that condition* it was brought to Christ, and He says, "*of such is the kingdom of heaven.*" It could not be the kingdom of glory; it could not be the spiritual kingdom; but it had reference to the *visible kingdom*, and no other. All the members of the visible kingdom have still to die. That infant had to die. And inasmuch as the kingdom had direct reference to the visible church, the Savior said, "Suffer them to come, and forbid them not; *for of such is the kingdom of heaven.*" The *Baptist* version of the New Testament is a *little ahead* of ours at this point. I do not mean to say it is a more faithful translation, but renders this, if possible, more plainly. It is, "Suffer little children to come to me, and forbid them not; for TO SUCH BELONGS *the kingdom of heaven.*" Cer-

tainly it is not the spiritual kingdom. But they were *born in the visible* kingdom. *Christ* was *born in the church;* and *all infants* were *born in the church under the Jewish age.* Christ, a Jew according to the flesh, was *born in the visible* church, and the *church "belonged to them" by* BIRTH. All those *born in the church* are those to *whom it "BELONGS."* Aliens come in upon conditions, but the "*infant*" descendants of *church members* are *born in the "pale of the visible church."* They have a "BIRTHRIGHT" in it. Just as the government of the United States "*belongs*" to the people of the United States. Are not all *within the government, to whom it "belongs"? Are not the people to whom the government "belongs"* WITHIN *the government?* As a matter of course. If the *kingdom "belongs" to the "infant"* descendants of church members, I want to know if they are *not in the kingdom that "belongs"* to them? Isaiah says, "He shall *feed his flock as a shepherd,*" and *gather* the LAMBS in His arm, and carry them in His bosom. These were the *infants* He was to take in His arms. These *infants* were *born in the church* He was *born in;* and *He took* THEM in His arms, laid His hand upon them and blessed them. And He taught the older ones of the flock. He fed the flock; but some there were in the flock that could not be fed, and He gathered them in His arms. He taught the older ones, but the little ones that He could not teach He gathered in His arms and blessed.

But, says one, you have misconceived the whole thing. These verses do not have reference to little children that should be gathered in His arms, but to new converts that were babes in the church. They form the lambs. But there is a difficulty there. You cannot make new converts without teaching. Baptists, Reformers, and all, say you have to teach adults before conversion. If that is so, they are old enough to be taught; they can be fed. But there was a part of the

church that could not be fed, and that part Christ "gathered in His arms." Then I read:

> Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. Zech. xiii. 7.

Here is the *shepherd* smitten, the sheep scattered, but the little ones that are not scattered He turns His hand upon. It is God's own language, and He talks in the most familiar style. Is it not kind and most gracious to us? Here is the plainest and most familiar language. Borrowing figures from the natural world, He condescends to call His Son a shepherd and His church a flock, and says, "Awake, O sword, against my shepherd, and against the man that is my fellow: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Who were scattered? At the time of the betrayal, when Christ told His disciples of the betrayal, and that they would forsake Him, Peter denied it, and said that though all others should forsake Him, he would not. Christ, in answer, told him that it would be so; for, said He, it is written, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." And that night the disciples did all forsake Him. But there were those that were to be protected. "I will turn mine hand upon the little ones." Who were they? *Isaiah* said He would feed His flock as a shepherd, and carry the lambs in His bosom. *Zechariah* says the shepherd shall be smitten, and the flock scattered, but He would turn His hand upon the "little ones." Who were they? They were gathered in His arms, and on the night of the betrayal, when the older ones were scattered, He turned His hand upon the "little ones" of the flock.

Before that time Jesus went out a little from Jerusalem to the Mount of Olives, His disciples hard by. And

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from that mount He looked over the devoted city, the city where God's temple was, the consecrated city where He had raised the dead; where He had told them that He was Christ, the Son of God, and the Savior of mankind. He had raised the dead before their eyes and they would not believe Him. He had healed the sick and they would not believe Him. He had cleansed the leper and they would not believe Him. He had cast out demons and they would not believe Him. He opened the eyes of the blind and gave them vision; He opened the ears of the deaf and caused them to hear; He made the lame to walk, and still they would not believe Him. They came forward with the foul charge that He cast out devils by Beelzebub, the prince of devils. From the Mount of Olives He gazed over the city. He would have redeemed His people, but they would not. See Him while He gazes over that devoted city! His disciples anxiously look Him in the face, but He seems to be alone in the world. He was thinking of their coming fate. He was thinking of the time when Jerusalem would be deluged with blood. He was thinking of the time when the face of the sun should be hidden with her smoke. He was thinking of her final overthrow, when the temple should be torn down and the city burned up. He seemed to be lost in thought. His disciples were astonished at His steadfast gaze. Presently they see, O my soul! what do they see? They see the tears flowing from His eyes. Were they not moved? If you had been there and seen those tears, how would you have felt? To have seen the tears of that Christ that was crowned with glory ineffable, enthroned with God the Father, with angels bending before Him! That one that loved the church so much! That one that was with the church in Egypt! That one that had been with His flock all the while! That one that loved the church so much that He left the pure abode above, bade the archangels adieu for a time, and with His own hand parted the

blue arch to make His way down to her. He laid aside His robe and crown and became acquainted with man's anguish, sufferings and grief. He shed tears? There He stands! O look at that one that never thought wrong! O look at that one that never failed to lead His flock, standing on that Mount of Olives while tear after tear rolls down His face, and His disciples stand in awe and wonder! Their hearts are touched before He opens His mouth to utter a word. But in connection with His tears He opened His mouth, and O listen, His lips part and from His large heart, from His loving heart, from His great heart, that throbs within a bosom pure and holy, His first words are:

> O Jerusalem, Jerusalem, *thou* that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Matthew xxiii. 37.

I preached repentance to you, but you would not repent; I called you, but you would not come. I am the shepherd of the flock. The *little children* are my lambs. I would have gathered thy children together how oft, but ye would not. You would not come to me yourselves, nor let me gather the *little children.* The word translated children (*tekne*) means *little* children. I would have gathered them together even as a hen gathers her chickens under her wings, and ye would not.

My friend, look at the character of the figure He uses. The young, defenseless chickens. In the time of the storm, the wind, the hail and the rain, they are gathered under the protecting wing of the mother, and there will she hold her position, though heavily and sorely pressed. What for? To protect the little ones. To hover over them; to protect them from the storm. The figure used shows that *little* children were spoken of when He said, "How often would I have gathered thy children together, even as a hen gathereth her chickens

under her wings, but ye would not." You would not let Me have them. They refused to let the great Shepherd have the lambs to protect them in His bosom; and He shed tears. Why? *First*, because they would not repent; and *secondly*, because they would not let Him gather the *little* children.

Now, my friends, we come to this thought: The children in the church visible from its organization to the millennial glory, its crowning glory. A few brief reflections to prepare the way. (Daniel ii. 44.) Nebuchadnezzar, king of Babylon, had a dream which none of his magicians or astrologers could interpret; and Daniel, through God, was enabled to interpret it. Daniel tells Nebuchadnezzar that in these days of which he speaks the God of heaven shall set up a kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Again he speaks of it as a stone cut out of the mountain without hands, that was to *fill the whole earth*. Some call this the stone kingdom, and some the mountain kingdom, and both are right when their purpose is understood. They call it a stone kingdom because Nebuchadnezzar saw it as a stone cut out of the mountain without hands, that filled the whole earth. Because the stone became a great mountain that filled the whole earth, it is called the mountain kingdom. Now the question is, were these children in that stone or mountain kingdom, and is that the kingdom of David? We have shown you that it is. "Blessed be the kingdom of our father David that comes in the name of the Lord." The kingdom of David was to be perpetuated to all ages, and we will show you hereafter why it was hid in the mountain. The question now is, were the children in it? They were there at first; all parties say they were. For two thousand years the children were in that kingdom. I have shown you they were there when Christ came,

and that He gathered them in His arms. I have shown you that the same church, the same "house of Israel," the same "twelve tribes," the same "kingdom of David" has been perpetuated and will be to the end of time; and in heaven it will be the "twelve tribes," the church of God that began in the family of Abraham. But now will the children be in it in its mountain state, when it fills the whole earth? Now—

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Isaiah ii. 1, 2.

The Lord's house was the church He chose for a people. *All nations did not* flow into it until the new covenant went into operation. This we showed you from the seventh chapter of Revelation. After the sealing of the hundred and forty-four thousand of the tribes of Israel, then the great family from all nations were gathered in. This is in accordance with Christ's commission, "Go ye therefore, and teach *all* nations." This never took place till after the day of Pentecost. It was some time after that before the gospel was preached to the Gentiles. After Christ's death and resurrection, and after the day of Pentecost, *all* nations flowed into that mountain of the Lord's house. Third verse:

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

How plainly this points to the operation of the new covenant on the day of Pentecost. Now the 4th verse:

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But up to this time we have had war. Nation has

not ceased to lift up sword against nation nor ceased to war; and before this prophecy is fulfilled, and before all nations shall go up to the mountain house of the Lord, the kingdom of the Lord shall subdue all nations and they shall war no more. That time has not yet come when men shall beat their swords into plowshares and their spears into pruning hooks. When men shall cease to study war and shall have no use for the sword and spear, then this prophecy shall have been fulfilled; but it began when "the law went forth from Jerusalem." That was under the new covenant. It is the same house of the Lord, the same kingdom of the Lord; but the word then, for the first time, went forth to all nations; and we will have the same kingdom perpetuated with that mountain house growing higher, and higher, and still higher, till all nations are subdued to the kingdom of Christ, and He shall reign for ever and ever.

But now to another chapter. Are the children in the mountain kingdom? That there may be no mistake as to the application of this, I read:

> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. Isaiah xi. 1–6.

Here is the reign of Christ. He says the different characters of men, comparable to these beasts, shall all

dwell together in peace in that day of the millennial glory of the church. But further:

> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isaiah xi. 7–10.

In *Romans* xv. 12 Paul quotes the 12th verse and applies it to Christ; so there can be no mistake about this. It is the same time referred to in the 11th chapter of Isaiah, when the swords shall be beaten into plowshares, and spears into pruning hooks, and men shall study war no more. That is the millennial day. That is when the knowledge of the Lord shall cover the earth as the waters cover the great deep. And in that time the *little child* shall be there; the *sucking child* shall be there; the *weaned child* shall be there; and nothing shall hurt or destroy in all that holy mountain. The children were in it when it began, and they are to be there all the time. They were in it when Christ came, and we find it is the same kingdom that is to fill the whole earth. When the swords shall be beaten into plowshares; the spears into pruning hooks; when nation shall lift up sword against nation no more; when God's church shall be a great mountain and fill the whole earth, there the *little* child will be; there the *sucking* child will be; and there the *weaned* child will be. I tell you, my readers, you cannot have it plainer, though an angel from heaven were to tell you so. It will be under the same covenant; the same church; the same "house of Israel and house of Judah"; the same "twelve tribes." In this day of its exceeding glory, when the walls shall be great and high, it will be the same church

perpetuated. Then it shall descend to earth; the "tabernacle of God shall be with men," and He shall be their God, and they shall be His people. The *little* child shall be there; the *sucking* child shall be there; the *weaned* child shall be there; and the knowledge of the Lord shall cover the earth as the waters cover the channels of the great deep.

Put that side by side with *Jeremiah* xxx. 20:

Their children also shall be as aforetime, and their congregation shall be established before me.

That is the church; the church of Israel; the "twelve tribes"; the church that is to be surrounded with a wall great and high, with twelve gates and twelve angels watching at the gates. That is the church of the "twelve tribes."

Their children also shall be as aforetime, and their congregation shall be established before me.

They are within that wall protected by the guardian angels, and there will be *no* church in there but that of the "house of Israel and the house of Judah." That is the church that is to become a "great mountain and fill the whole earth." Their congregations shall be established before God, and their children shall be as aforetime. How was it then? The *infants* were in the church with their parents. The twelve tribes had their *infant* offspring with them. Then place side by side with this the language of Amos, that the "tabernacle of David that was fallen down should be built up as *in the days of old*." Then place side by side with this the works of Christ when here in the flesh, gathering the *little* lambs of the flock and carrying them in His bosom. Then place side by side with this the language of Peter on the day of Pentecost:

Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, etc.

There are the *children* to be baptized on the day of

Pentecost and receive the seal in the forehead for the first time, and all that are in that holy mountain are sealed in their foreheads. There are to be the *little* child, the *sucking* child and the *weaned* child, and they are to be brought into subjection to Christ.

Now, is that grand fabric that is guarded by angels with God in the midst of it, that is to become a great mountain and fill the whole earth, is that fabric worthy of your attention? Do you desire to be members of it? It is God's church. It is God's *visible* kingdom. All earthly kingdoms will have had their glory day. They may have started like the mustard seed, and gradually, progressively and successfully advanced to their glory day, but their strong walls must totter and fall. Many are now known only on the pages of history; God's breath would blast them out of existence. Others would spring up and prosper and spread till crowned and capped in perfection; but God shakes the earth and they fall. The dark empire of Satan is being shaken and will have to fall. But God's mountain kingdom is to stand forever. No storm can shake it. The thunders may roll about it and the lightnings sport around it, but they all fall harmless at the foundation of the wall where the apostles' names are recorded. In the glory day of God's kingdom the prowling demons may show disturbance, but the never-slumbering angels of God stand hard by its gates, watching them. Do you not wish to be with the "twelve tribes" within the gates? Do you not wish to be in the olive tree that is to grow on and on till it kisses the blue arch above? Until God's love takes it up from earth and plants it deep in the land of promise? Do you not wish to be a branch of that olive tree of which Abraham is the root, his long line and the Gentile graffs the branches, together with the broken branches that are to come back when nation shall lift up sword against nation no more? In that kingdom

let me labor. In that kingdom let me live. In that kingdom let me talk. Watched by the angels, let me sing. Within its consecrated walls let me pray. As long as I live in this house of clay, as long as these lungs can breathe, as long as these lips can move and this tongue articulate,

"Let me on the desert labor,
Let me on the mountain tell
How he died, my blessed Savior,
To redeem a world from hell."

Yes, let me bow my head within the gates watched by the angels. Let me sink within the gates of that city, that church, and leaning my head upon my Savior's bosom, quietly breathe out the last struggling breath there.

LECTURE XIII.

We have presented a sufficiency of testimony from the Old and New Testament Scriptures, in connection with our arguments, to set at ease all unprejudiced and inquiring minds, relative to the perpetuity of the visible kingdom of God in the world. I have said that the church is called a nation, and by consulting the second chapter of Peter's first letter you will find that I am not mistaken in that. It is urged by some that the church prior to the coming of Christ was a nation of Jews. It was a nation, but nevertheless it was the church. And there are no nations in the world, whose history is written, that you have any difficulty in tracing from their rise to their decline and fall. You commence at the beginning of the history of a nation and trace it through all its vicissitudes. You see it in all the paraphernalia of its glory, and while you confine yourself to the history of that nation, you find yourself under no difficulty at all in tracing its existence. If its existence is continued, the historian records it, and the nation itself is a living monument of the truth of the history. It is not necessary for us to spend time in mentioning histories which we have all read, but it is a little astonishing that when we come to read of that nation which, above all others, has claimed most attention in both sacred and profane history, that there are so many having such a faithful history of that nation and are yet unable to trace its existence. God

has recorded the history of that people as a nation, as a church—I mean He has caused it to be recorded by the pen of inspiration, in the way of prophecy, in the way of promise, in the way of covenant with an oath of perpetuity—and we find it recognized both in the Old and in the New Testament Scriptures as the same; yet, strange to say, there are some who profess to find its termination. Why is this so? The Old Testament Scriptures may be regarded as one volume of the history of that nation, and the New Testament Scriptures another, in which the same nation, the same people, are brought to light. The same nation, the same church, the same body of people to whom the covenants of promise were made in the first Book of their history, we find perpetuated under the same covenants of promise in the second Book; and those who claim that the nation or the church ceased to exist have to acknowledge that the promises, the covenants, and the oath of God, as recorded in the Old Testament, have fallen to the ground; that God has proved unfaithful to His covenants and promises and oath; that those that looked forward to them rejoicing have died deceived, and that the Book itself is a book of deceit.

We now proceed to examine some objections made to the Pedo-baptist doctrine before we enter upon the discussion of infant baptism. This is the proper place to examine the Scriptures that are thought to lie against the Pedo-baptist faith. Now if there are Scriptures that lie against the position I have taken in regard to this church and its membership, if they do this when fairly understood, fairly explained and fairly construed, what a strange book the Bible must be. But it is not, as TOM PAINE says, a book of contradictions. It is not, in part, a book of riddles, as he calls *Revelation*. For surely I have not by twisting the Scriptures, I have not with false philosophy or any degree of sophism, pre-

sented the Bible in a false light. I have but read it as it is; and you are aware that I have not, at any time, asked you to believe my arguments as articles of faith. My reasons have been given with a view of inviting you, and, if possible, forcing you, to believe just what the Bible says. I do not ask you to take my belief because it is my belief; but when I come to ask you to believe anything, I read it to you from the Bible. I insist upon its being the guide. I insist that the Old Testament Scriptures should be understood in the light of the New Testament writers, for the reason that the Bible is its own interpreter and consistent with itself. My object has been to show that the meaning of the Old and the New Testaments is in perfect harmony.

If the Scriptures that the Anti-pedo-baptists base their objections upon are fairly construed, we should be brought to a solemn pause; and endeavor before we go further to ascertain whether it is a book of contradictions or not. This is an important point. You see we have come to that part of the investigation where the objections urged must be noticed. If they are worth anything, let them have their full weight. If they are worthless, throw them away; but if we can take these Scriptures from the Anti-pedo-baptists and show that they favor our view, it will present our strength and their weakness. Do not forget the point we have made and tried to keep before you. When we speak of the Anti-pedo-baptists as wrong, we have reference to their *visible* church organisms, and *not* their regeneration; *not* their conversion; *not* their evangelical change of heart; *not* their religion at all. Where conversion is, that is right; where regeneration is, that is right; where an evangelical change of heart is, that is right. That is the work of God. The *conflict* is with reference to the *visible* church, the *character* and the membership of the

visible church. Then the controversy is of an external, and not of an internal, character.

The first Scripture I present is from Daniel, and is relied upon by the Anti-pedo-baptists as standing in conflict with or offsetting our position. And before I read this verse allow me to state some of the leading points of difference between the Pedo-baptists and the Anti-pedo-baptists. We are now approaching the conclusion. Time and again, and still again, during these lectures, we have made a statement of these points of diff[illegible]. The Pedo-baptists assume that the visible church after it began to exist ceased not to exist. To that I have directed your attention in every one of these lectures. I have followed the church in the examination of the different names by which we find the church called, and found them all running to the same point, its perpetuity. The Anti-pedo-baptists say this is not so. The best they say of us is that we are mistaken; and many of them use the rashest language at their command as expressive of their thoughts of us. But their mildest terms are that we have blundered in supposing a continuation of that old church; that the church that began in the days of Abraham finished its work, and passed away with all its membership and its covenant; and that a new church began under a new covenant about the times of John the Baptist or Christ, or in the days of the apostles. If, then, the old church is gone, I am frank to say what all reasonable Pedo-baptists will say, we are wrong. For we should be willing to confess we are wrong, if wrong. But if we are right, the Anti-pedo-baptists are wrong. Both parties *cannot* be right. If the old church is perpetuated, the *new* one never began; for what use would God have for *rival* churches in the world? The Anti-pedo-baptists see this, and this is why they labor with might and main to wipe out of existence that old church organized in the family of Abraham. As before said, it

is a war of extermination upon their part, and is not of a compromise character. That God is the author of one church we know, and in order to make room for another, that first church must be annihilated. For if these two churches do exist as by the authority of God, in what light are we to regard the Divine Being? That the old church is perpetuated by the covenant and oath of God, we have shown you. And if He has made a new one that is at war with the old one, we are bound to say that God in His purposes and plans is at war with Himself.

The next point of difference between the Pedo-baptists and the Anti-pedo-baptists is this: The Pedo-baptists say that the church admitted of infant membership; yea, that the covenant required it, and the church was incomplete without it. That it is *not* God's church without it. The Anti-pedo-baptists deny this. They say the church of God now in this world utterly precludes the introduction of infants into it. That it is a crying sin, a heinous offence; *it is sacrilege*, so said in the first volume of "*Theodosia Ernest*," p. 324.

With these statements I will read:—

> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever. Daniel ii. 44.

Well now, says one, do you believe that Scripture? I do believe it with all my heart. Well; how long did Daniel live before the coming of Christ? *Six hundred years.* So his language was prophetic language? I say it was. Descriptive of something that *was* to take place? I say it was. In this second chapter, in his interview with Nebuchadnezzar, a dream of whose provoked this language, Daniel told him that the Great One had shown him in a dream what should be *hereafter*. Then it was something that was to take place *after* the days of Daniel and Nebuchadnezzar. You say that was after Daniel's

day? *Yes.* And the kingdom was set up? *Yes.* You believe there was a kingdom set up after that? *Yes.* But you have been teaching us for more than a week that the *same old kingdom of David was perpetuated.* How about that? Now is not that suicidal? Here at the very conclusion of the discussion of church identity he comes before us with the Bible in his hand and reads us a passage that he says himself has reference to a kingdom set up after Daniel's day and David's day. Now, says an Anti-pedo-baptist, may I ask you a question? Certainly you may. If the setting up of that kingdom was after the time of Daniel, was it not a *new* kingdom that never existed before? I say *no;* it was *not* a *new* kingdom; and that I will show you. If Daniel had said: "In the days of these kings the God of heaven shall set up a NEW kingdom," *that* would have settled it. But the "NEW" is left *out.* If Daniel had said: "In the days of these kings, the God of heaven shall set up a kingdom that NEVER existed *before*," *that* would have settled the question. But he simply says He shall "set up a kingdom," and He did. Now let us look at this carefully. I desire to do so, because it is clearly important in this investigation. Why was this language uttered? What was the provoking cause? I request all to read the second chapter of Daniel carefully, and the reader's attention is directed to the dream of Nebuchadnezzar and the interpretation of it. It will not require the whole chapter, but so much of it as records the dream and its interpretation. Nebuchadnezzar was king of Babylon. It was under his reign that Jerusalem was sacked, the walls torn down, the temple destroyed and the vessels of God's house carried to Babylon and kept in their idolatrous temple there. The Jews were scattered and carried to Babylon as captives. They were taken away from Jerusalem, away from the temple laid waste, that spot they loved above all others, and carried within the strong walls of Babylon.

They had their harps with them; and it is said, "By the rivers of Babylon we sat down and we wept, when we thought of Zion; and we hung our harps upon the willows."

Their capturers said, "Sing us one of the songs of Zion," but their harps hung noiselessly upon the willow. No floating, melting notes; no pleasant cadences, for "How can we sing one of these songs in a strange land? Let my right hand forget her cunning, let the tongue cleave to the roof of my mouth, if I forget Zion." They were grieved, deeply grieved, while they were in Babylon. Nebuchadnezzar had his dream; but he forgot it, and could not call it to mind. It passed from his mind; but the impression was there that he had seen something remarkable in his night hours. While slumbering, his mind in its wanderings had presented to it strange visions; but they had passed away and he could not recall them. There were in his kingdom soothsayers, tricky men, I suppose, like the spirit-rappers,—I do not know of a better comparison,—who pretended to tell dreams by revelation. Nebuchadnezzar was anxious to know what his dream was. It interested and disturbed him; but it had passed out of his mind. Thinking of the wise men of his kingdom, the astrologers and soothsayers, he sent for them. Some came and he told them he had had a dream, but that it had passed away and he could not tell them what it was. And he demanded of them to tell him what the dream was, and then interpret it. They complained of the hard task, and said no king had ever demanded it before. "Let the king tell his dream, and we will tell him the interpretation." The king saw he had them in a trap. They had been imposing upon him. If they could not tell what the dream was, they could not tell the interpretation of it. They complained that the demand was wholly unparalleled. "Well," says the king, "there is but one decree; if you do not tell me my dream

and the interpretation of it, you shall be put to death." And the decree went forth to slay all the wise men of the kingdom, and among them was found Daniel. Daniel said, "Give me time and I will reveal the dream and let the king know there is a God that discovers secrets." Daniel entered into spiritual communion with God and the secret was revealed to him He came in unto the king, and told the dream:

> Thou, O king, sawest, and behold a great image. Dan. ii. 31.

Now Nebuchadnezzar recognizes the dream as Daniel tells it.

> This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Dan. ii. 31–35

At the 45th verse it says this stone was "cut out of the *mountain without hands*," and became *itself* a "great *mountain* and filled the whole earth." It smote the image Nebuchadnezzar had seen at the feet, destroying the clay, and the iron, and the brass, and the silver, and the gold. Commencing at the *head*, the metals depreciate in value. The *head* was of FINE GOLD, the *breast* and *arms* of SILVER, the middle part of BRASS, and the lower extremities of IRON and CLAY. That was the image he saw. It was smitten by the stone, and at the moment he looked he saw it crushed to atoms, and the pieces became as chaff upon the summer threshing floors, and the wind carried them away. The image is gone. Daniel tells the dream, and the king recognizes it.

This is the dream; and we will tell the interpretation thereof before the king. Dan. ii. 36.

Now listen to the interpretation:

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. Dan. ii. 37, 38.

Nebuchadnezzar was called "*the head of gold.*" There is that explanation.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. Dan. ii. 39-41.

Now the forty-fourth verse:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

There was the explanation of the stone cut out of the mountain without hands that smote the image and broke it in pieces. The iron, the brass, the silver, and the gold, were all driven away as the chaff from the summer threshing floors. And the stone that was cut out of the mountain without hands became a great mountain and filled the whole earth. Now the kingdom that the God of heaven was to set up was to treat these kingdoms as the stone treated the image. Hence it is called the stone cut out of the mountain without hands. Now here are the four kingdoms. Nebuchadnezzar's was the *head of gold.* After him the *Medo-Persian* kingdom; that was the *silver.* Then the Greek kingdom; that was the

brass. Then the Roman; that was the *iron* mixed with clay. The Jews, scattered all over the Roman Empire, were the material of which God's kingdom was to be set up.

Now we come to the main point. What was taken *out of the mountain* without hands? A *stone.* What became of that stone? It finally "became a great mountain and filled the whole earth." What was it then? *The same thing developed.* As the stone was called a *mountain*, and that mountain was *God's kingdom* that was to fill the whole earth after it overthrew all other kingdoms, that is the kingdom John saw.

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. xi. 15.

The kingdom of God is destined to fill the whole earth, and *that* is the kingdom that was the little stone, if I may use the word little, that Nebuchadnezzar saw cut out of the mountain *without hands.* If that stone became a great mountain and that mountain was God's kingdom, then the stone was the kingdom in its undeveloped state. The stone was to become a great mountain; and the kingdom of God is frequently called a mountain, as I have read from Isaiah ii. and Isaiah xi. Indeed, this is common phraseology in the Scriptures. It is figurative language, as a matter of course. I suppose it is because the strength of the mountain is to express the strength of the kingdom. We take up a book descriptive of remarkable mountains and we read of those whose peaks tower many thousands of feet above the level. They have stood for centuries, defying the storms of time, and are the pictures of strength. To give a grand conception of the strength of the kingdom this figure is used. That is the meaning of it. Now if that stone that became a mountain was itself *concealed in a mountain*, and it finally comes out to be the king-

dom of God, then the kingdom of God was *concealed*. It was *in the mountain*, and the mountain it was hid in was itself another mountain kingdom. And the kingdom that *God's* kingdom was *concealed in for a time* was the *Roman mountain*, the *Roman kingdom*. When God scattered His kingdom by a blighting, withering breath it was *swallowed* up *in* the *Roman Empire*. Then the "*stone*" was *concealed* in the mountain; but in *after days* it was to be taken out of the mountain. And the *very stone* that was taken *out* of the mountain was the one that was *concealed in the mountain*. It *existed before* it went into the mountain, and the stone that was taken out of the mountain was, of course, *in* the mountain *before* it was taken *out*. *Taking it out* of the mountain did not give it existence. Bringing it out of the mountain simply *revealed* it; it did not give it existence. Out yonder is a high hill. It has been standing there ever since the history of this country has been known. Suppose a man digs there a hundred or two hundred feet and finds a large stone that is partly flint and partly limestone; and it is brought out and exposed to view. Does the bringing out *create* it? Does that give it *existence?* No; God deposited it there when He fixed the hill there; and it has been lying concealed there ever since. It is now exposed to view, but it is precisely the same stone that it was when concealed. If in a thousand years, or two thousand years, or five thousand years, as the case may be, it becomes itself a great mountain, and fills the whole earth, it is the same stone. God had *that* stone *before* it was *in* the Roman mountain. It displeased Him, however, and He concealed it, and it was concealed in the Roman mountain; but in the days of the Cæsars it was taken out without hands.

Now I have said that *God's* kingdom was *older* than the Roman kingdom. But He scattered His kingdom, placed the "*stone*" in *obscurity*, *hid* it in the Roman

"*mountain*"; but in the days of the Cæsars He *brought it out* and it was the *same* "*stone*." He placed the "*stone*" in the "*mountain*"; He sent His people into captivity. He took the "*stone* out of the *mountain*." He brought His people out of dispersion. Now what made up the kingdom of God before the coming of Christ? What were the constituents of the stone before it was hid in the mountain? *Parents* and *their children*. In the days of the Cæsars God took the stone out of the mountain, and what was it? If it was partly marble and partly flint, then it is so still. It had the same component parts when it came out of the mountain that it had when it was concealed in the mountain.

Now I ask this and connect another thought with it. After this "*new*" kingdom, as the Anti-pedo-baptists call it, was set up, was it the kingdom the Gentiles were introduced into when they accepted Christ? They all say yes. They got into the mountain kingdom? Yes. And this is the true visible kingdom of God in the world? Yes. And the Gentiles got into that kingdom? Yes. Now the other thought. There was once a tabernacle in existence. It fell down and was scattered; and the time came for it to be gathered up. It was called the tabernacle of David before it fell and after it was gathered up. In Acts xv. we find that the Gentiles were introduced into it. It was the tabernacle of David *set up*. The exact language in reference to the kingdom in Daniel ii. is used in reference to the tabernacle in Amos ix. and Acts xv. If then the Gentiles were introduced into this mountain kingdom, the stone that was cut out of the mountain without hands, and it was the visible church of God in the world, and if they were introduced into the tabernacle of David, and that was the visible church of God in the world, it follows as clearly as truth intensified that the tabernacle of David and the stone taken out of the mountain were *one and the same thing*. The taber-

nacle of David was the stone, and the stone was the tabernacle of David. The Gentiles got into the stone. If the tabernacle was the true church visible, and the stone was the true church visible, they were the same thing. No one can fail to see that. Now was that tabernacle set up? Amos said it should be; God said it should be; and James said the prophecy was fulfilled. And when it was set up it was the same thing that had been up. Daniel says:

> In the days of these kings shall the God of heaven *set up* a kingdom.

There is the exact language, "*set up.*" While it was in the mountain it was the kingdom that had been up; and when it was taken out of the mountain it was still the same kingdom. That kingdom that was *set up* was the kingdom that was *hid* in the mountain. Taking it out of the mountain did not give it existence. It existed before it was concealed. Now it is taken out of the Roman mountain and *set up* again. And the same language is used with reference to the tabernacle of David.

Now, the Anti-pedo-baptists think the kingdom never began to exist till the days of John the Baptist or the coming of Christ in the flesh; but we showed you that it existed before it was taken out of the mountain. Now was this kingdom that was set up in the days of the Cæsars ever up before? The Hebrew word here translated "*set up*" is *y(e)kim* from *kum*, to rise: and it is an ordinary word in the Hebrew for "*establish.*" I know that what I am saying will be submitted to the criticism of Hebrew scholars. This same Hebrew word *y(e)kim* (from *kum*) is used in reference to the *covenant* submitted to Abraham. In Genesis xvii. God says: "But my covenant will I '*establish*' with Isaac," etc., meaning the *same covenant* He had made with Abraham; and there we find the same word used. Again, II. Samuel vii. 12, 13, God promises to David through Nathan to "*establish* his

kingdom" and *establish* his "throne for ever"—the very kingdom we are talking about—and here the word *y(e)kim* (establish) is used again. Again, I. Chronicles xvii. 14, the same kingdom is to be "*established*," and the word *y(e)kim* is the one used there.

Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to *establish it.* Isaiah ix. 7.

Again, what kingdom was to be "*established*"? DAVID'S. He was to "*order it*, and *establish* it." And the word in the Hebrew for "*establish*" is the same that Daniel used when he said, "In the days of these kings shall the God of heaven '*set up*' [establish] a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This is in perfect accordance with the covenant to David, and God's oath to David. God promises to David through Nathan that his kingdom shall be perpetuated as the days of heaven, as long as the broad face of the sun shall burn. Again, it is the *same word* used in *Amos*, concerning the setting up of the tabernacle. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will *raise up* his ruins, and I will build it as in the days of old." It is the same Hebrew word that is in *Daniel* ii. God was going to "*establish*" it; and when it was "established" it was the same tabernacle that had been up before and had fallen.

And now I am going to prove to you from Anderson's translation of the New Testament that my comments are correct. I say it was the *kingdom* of *David* re-introduced, brought out of the Roman empire and "established." No matter how you translate it. WHAT WAS THE KINGDOM?

And they that went before, and they that followed, cried, say-

ing, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. Mark xi. 9, 10.

It was coming. In the days of the Cæsars Nebuchadnezzar saw it, and Daniel saw it. It was coming out of the Roman empire; and *David's throne* and *David's kingdom* were to be "*established forever.*" What kingdom was it? John says, Matthew iii. 2, "Repent: for the kingdom of heaven is at hand." *What kingdom was that?* "*The kingdom of our father David.*" Who was to "*order and establish it*"? The *son* of *David* according to the flesh. There is the "*stone* taken out of the mountain without hands." THE "KINGDOM OF OUR FATHER DAVID." It was the kingdom that had existed before, and had been *hid in the Roman mountain.* It was taken out, the *same* "*stone*" that had been *concealed.* It remained there many years. But it was taken out. Nebuchadnezzar saw it as it came out, smiting other kingdoms and becoming "a great mountain" that "filled the whole earth." And after it is "a great mountain," and all nations are subdued by it, *what is it?* It is the same "*stone*" that lay concealed in the mountain. *God's kingdom hid in the Roman empire.* What was it made up of in its concealment in the Roman mountain? *Parents* and their *children.* What was the same stone made up of when God took it out of that mountain? *Parents* and their *children.* What will it be when it fills the whole earth? *Parents* and their *children.* I have read from Isaiah when the children are to be in it in its millennial glory, where nation shall lift up sword against nation no more, and when a knowledge of the Lord shall cover the whole earth as the waters cover the great deep. *Now where is the "new kingdom"?* Now where is the "new church"? Taking the stone out of the mountain did not give it existence. But that is what the Anti-pedo-baptists have to say before they can make a feasible

story, or make it look at all tangible. They say it had no existence before the days of John and Christ. Now there is the first case attended to. Is it on their side or ours? Is it on the Anti or Pedo side of the question.

Now again, where did the "*stone*" come from? "*Out of the mountain.*" How did it get there? *God put it there.* How did it get out? *God took it out.* What was it when it came out? *The same thing that God put there.* What was that? A "kingdom" that was to "break in pieces all other kingdoms," and "fill the whole earth." There is nothing that looks towards the "*Anti-pedo-baptist*" *side here.* Matthew records John's language: "Repent: for the kingdom of heaven is at hand." What kingdom? Mark answers: "Blessed is the coming kingdom of our father David." It was "*the kingdom of our father David.*" What was that? The "*house of Israel, and the house of Judah*"; the "*twelve tribes*"; the *visible* compact that David was king over. Here it is brought to light again, and it is still the "kingdom of our father David" in compliance with the covenant and oath of God to build up David's throne and kingdom for ever. That objection falls harmless.

The *second* objection is found in the language of Christ as recorded:

> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. Matthew xi. 11.

Now, all attention. Let us settle this question according to the light in which it stands in my own mind. Now, says an Anti-pedo-baptist, I would like to ask you a question. You are at liberty to do so. Do you think John the Baptist was in that old visible church that David reigned over? I do believe it with my whole soul. I have said time and again that all the Jews were born in that kingdom. Christ himself, according to the flesh,

was born in that kingdom. John the Baptist was born in that kingdom, and I believe that was then the visible kingdom of God, the visible kingdom of heaven. Well, says the Anti-pedo-baptist, I have got you there, I am going to pull the strings on you and throw you down. How? Why, there is another kingdom the *very least* in which is *greater* than John. There we have you. You say John the Baptist was in the old church, in that old kingdom that Jeremiah, Isaiah, Ezekiel and all the prophets were in; yet the very least in the kingdom of heaven was greater than he. Was John in it then? Now, says the Anti-pedo-baptist, that is the *new* kingdom. That is the *new* church; that is the church *we are in*. That is the kingdom that was "*set up* in the days" of the Cæsars, that never existed before. Well, that does look a little knotty, doesn't it. There are *two* kingdoms, and the very least in one is greater than the greatest in the other. Were they the same? *Impossible*. Do you believe that the *very least* in the other kingdom was greater than John the Baptist, who was as great as any that lived in that old kingdom? I do believe it with all my soul. Then your cause is a lost cause. The question is settled.

Not quite so fast, my friend. I have said time and again, since I have been before you, and I will repeat it now, that there are three leading kingdoms mentioned in the Scriptures. First, the kingdom of ultimate glory. Secondly, the spiritual kingdom made up of all the regenerate. Thirdly, on earth the visible kingdom or church. Now if we do not classify the Scriptures, we will not know whether we are reading of the visible kingdom, the spiritual kingdom, or the kingdom of ultimate glory. Each of these is called the kingdom of heaven, and the kingdom of God. Then if the Scripture I read has reference to one of the kingdoms and I apply it to another, I do not understand it. If I read a passage that has reference to the spiritual kingdom and I under-

stand it to be the visible church, I do not gather the meaning of the writer. So we must classify the Scriptures. To illustrate this I supposed a case or two in a former lecture. A boy at school is given a question in multiplication, and he endeavors to solve it by a rule in division. Will he solve the problem? Never. He is given one in division, and he applies the rule of multiplication. Will he get the answer? Never. He is given one in addition, and he applies the rule of division. Will he get the answer? Never. Why? Because he does not apply the right rule. So if we do not classify the Scriptures we will not understand what kingdom we are reading about. A classification of the Scriptures is necessary here. Do you think that anything that plunges itself into absolute nonsense can be true? No. Well, let us try this case. I read the passage again:

> Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Here is a kingdom in which the least is greater than John the Baptist. Can that be one and the same kingdom? John was in the "Jewish kingdom," as it is called; and this was another, the least in which was greater than he. It is impossible that they could be one. The *Baptist brethren* say it was a *new* kingdom, and that *they are in it*. Now let us try it. There is a boy that is barely *compos mentis*. He knows, however, that he is an accountable being, *barely* knows it. He never went to school a day in his life, and don't know a letter in the alphabet; but he knows enough to know that he is a sinner accountable to God. He becomes concerned about religion and seeks pardon, and the poor boy finds mercy, and we set him down as converted. He is *very ignorant*, barely *compos mentis*, but he realizes his need of a Savior, seeks and obtains mercy, and is *immersed into the Baptist Church*. To all intents and purposes he is converted,

and a member of the *new* kingdom IF THERE IS ANY NEW KINGDOM. I ask the Baptist minister who dipped the youth if he is in the church. *Yes.* A member of the *new kingdom?* *Yes;* I receive him as such. I meet him at the Lord's table as such. I know he is a poor, weak boy; but he gave evidence of accountability, and I am satisfied he is converted. I talked a little with him, and he talked more sensibly about his soul and religion than anything else, and I am satisfied he is converted. I immersed him with my own hands, *I know* he is in the *true* church, the *true kingdom.* Now, my brother, do you believe that boy that is barely *compos mentis* is *greater* than John the Baptist? *No;* John the Baptist was the forerunner of Christ; he was a great and good man, a burning and a shining light. What do you mean by asking me such a question as that? Because *you* say the *very least* in this "*new* kingdom" is *greater* than John the Baptist. Therefore that boy who has hardly half sense, but is in this "*new* kingdom," *is greater* than John the Baptist. *The very least in this "new* kingdom" is *greater* than John the Baptist; for *you* say the Book says so. The Book says there is a kingdom in which the very least is greater than John the Baptist, and the *Baptist Church* claims to be *that kingdom.* You may approach any one of the Baptist preachers that travel over these hills and valleys every day, and ask him if he is a greater man than John the Baptist, and he will tell you no; yet he can talk Greek right well, saying *baptizo* fluently. Yet they tell you the very least in that kingdom is greater than John. *It is a falsehood and everybody knows it.* To say that all in the Baptist Church, *or any other* visible church, are greater than John the Baptist, is absurd.

So you see that is wrong. Then what kingdom did the Savior speak of when he said the least in it was greater than John? Was it the *spiritual* kingdom? That

rises far above mere visible organization. All the regenerated are in that kingdom. Was it that *spiritual* kingdom that the Savior spoke of when he said the least in the kingdom of heaven was greater than John the Baptist? Let us try it. Do you think John the Baptist was regenerated? Was he spiritually renewed? If so, he was in the spiritual kingdom as well as you. If you are regenerated, you are in the spiritual kingdom, and if John the Baptist was renewed, he was in that kingdom too. So you are not above him. We read that John was sanctified by the Holy Ghost from his birth. *He was then in that spiritual kingdom.* Hence the least in that kingdom was not greater than John, for he was in it. One cannot be above the other if both were in it. Well, there is but one other kingdom, and that is the kingdom of ultimate glory. "*The least in that kingdom.*" How shall I speak of the least? Do I look upon that babe that has only an hour to look upon the world and the next hour closes its eyes and an angel bears it away to the pure fields of light to sing forever in the kingdom of God? We are taught by Christ himself that those up there are *equal* to the angels of God. They die no more. They suffer no more. They shed no more tears. They are beyond the lowering storms of life. They pass to the house of God and with the angelic host sing hallelujahs to God and the Lamb forever. And the *least* in *that* kingdom is *greater* than John the Baptist *as a prophet*, for John was spoken of *as a prophet* among the prophets and teachers that had risen in the church. *None had ever risen* GREATER *than John;* and now, to elevate their conception, to brighten their hopes and strengthen their faith with reference to that pure abode, that lovely home, that celestial clime, Christ says the least in that kingdom is greater than he. And whenever you say those who are members of the visible church are greater than John the Baptist, you speak against common sense and truth. Hence that passage of

Scripture does not in any way conflict with our views. There is no visible compact in which the least is greater than John. I care not if he has mastered all the languages, climbed to the summit of the hill of service and built a tower for himself, he is not as great as John the Baptist. No, sir; it is false.

The kingdom that Christ had reference to is not of this world. So much for that. How does it look? Would you not feel that your ablest minister had insulted common sense, my Anti-pedo-baptist friends, if he were to square himself in the pulpit, draw his coat about him and tell you he was greater than John the Baptist? And if the greatest in your church is not as great as John the Baptist, is it not an absurdity *par excellence* to say "*the least* in it is *greater than John*"? But that is the Anti-pedo-baptist view of the question. I do not covet their position. I would rather shrink back and hide my face behind an impenetrable veil than gaseously *publish myself as* GREATER *than John the Baptist. Be ashamed!* BE ASHAMED of such blindfolded ignorance!! You see that so far, then, *none of these Scriptures* are *against us.* And *with them* FOR *us*, I would not give a penny for all the Anti-pedo-baptist philosophy and reasoning. If the Scriptures are for us, and not against us, then all the storms of time cannot harm the fabric we have been laying before you, built upon the prophets and apostles, with Christ as the corner-stone. It will stand while the storms roar and the lightnings play. It may pass through the fire, and the crucible, but the trial will only reveal the gold plainer. We have nothing to fear; nothing to dread.

Now we come to the next passage of Scripture:

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Luke xvi. 16.

There it is. Likely one is ready to say, "Just read that over again *precisely in the same way.*" I will, and I want every one's attention:

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Were they in it BEFORE? NO, SIR. Who were pressing into the kingdom? *The Jews. Were they in the old church? I say they were, and John was too.* "And every man presseth into it." Was he in it *before?* NO, SIR. *But you just awhile ago said* HE WAS. *I did not say any such thing.* Tut, tut; didn't you say the Jews were in the *old* church? *Yes.* And that *John the Baptist* was in it? *Yes.* Well, when John began to preach didn't they begin to *press into* the *kingdom? Yes.* But awhile ago you said they did not. *You speak in riddles.* They *did*, and they *didn't;* they *didn't*, and they *did.* When we say you *did*, you say you *didn't;* and when we say you *didn't*, you say you *did.* Now didn't the people begin to "*press into the kingdom*"? *Yes.* Then were they *in it before?* I SAY NO. Well, didn't you say *they* were *all in the kingdom*, and *John too?* YES; I *did say so.* Well, I confess I can not see that, says one. Then look here. What was John's work? Was it to organize a church? If so, the Bible is as silent as the grave on the subject. His work was one that pertained to the *hearts* of the people. What is it that enters the *spiritual* kingdom when the work of regeneration takes place? *Is it the body?* No one will be silly enough to say that. What is it that is regenerated, that is born again?

The Savior said to Nicodemus, who was in the *visible* kingdom, that except he was born again he could not enter the kingdom of God. The Savior said, "That which is *born* of the *flesh* is FLESH." You may be born of the flesh in the *visible* church, but there is another church that a *fleshly birth* brings none into. "That

which is born of the *flesh is* FLESH, and that which is born of the *Spirit is* SPIRIT." And Nicodemus had to be born of the Spirit before he could be a member of the *spiritual* kingdom. When a man's *spirit* is *regenerated* it passes into the *spiritual* kingdom, and it can get there *in no other way*. One may be born in the *visible* kingdom, live in it and die in it, and yet be damned, because he is not regenerated. It was *that spiritual* kingdom that John began to preach. They had spent all their time in attending to the *external*, and when John began to preach the people began to "*press into*" *that* kingdom they had never been in before. But that did not take them *out of the visible* church. What was the object of John's preaching? It was "*unto repentance*." His baptism is emphatically called "the baptism of repentance." Some came and demanded baptism at his hands on the *sole ground that they were members of the church, belonging to the family of Abraham;* but he refused it, and commanded them to

> Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. Matt. iii. 8, 9.

They had to give evidence of penitence, for His *work* was a *heart* work. Not only this, but in the first chapter of *Luke* it is said John gave "*knowledge* of *salvation* to the people *by* the *remission of sins*." You see it was a *heart* work, a work of repentance, a work that resulted in the remission of sins. When John preached the people *began* to "*repent*" and began to *get into that kingdom* they had never been in before. *That* was the *spiritual kingdom;* they were in the *visible* kingdom before. It was when they were *regenerated*, when they were *born of God*. *That* is when they BEGAN to PRESS into the spiritual kingdom. The *old organic* kingdom was still there. The kingdom we have shown you God swore to David to perpetuate was still in existence, but

it was not the *spiritual* kingdom, and membership in that *organic* kingdom or church did not *then*, and does not *now*, secure *salvation* to *anyone*. It was necessary for them to be in the spiritual kingdom. As I have so often shown you, being in the *visible* church is one thing, and being *regenerated* is a *very different thing*. Many of the regular members of that old Abrahamic church, born members of it, we are told by Christ, were to be "*cast out*" of it because they would not become members of the *spiritual* kingdom, would not *repent*. Because they would not accept Christ and "*strive* to enter through the strait gate," they were *cast out of the visible* kingdom and the Gentiles were introduced into it. They were in that kingdom that Abraham, Isaac and Jacob and all the prophets had been in, and the Gentiles came and entered into the same church and they were "*cast out*." They were not "*cast out*" of the *spiritual* kingdom or the kingdom of glory, for they had not been in either. There is only one more for them to be "*cast out*" *of*, and that was the one they were in. What was that? The *visible* kingdom. The *visible* church. *All the Jews were in that*, but they were not all in the *spiritual* kingdom. So much for that. That passage is not against us, but *against the Anti-pedo-baptists*. The Bible is against them from the beginning to the end. You cannot find a *syllable about* a *new* church in either the *Old* or *New* Testament. They cannot find a syllable about the end of the old church, yet they claim to have a NEW CHURCH.

Now we come to the fourth and last passage.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew xvi. 18.

This is the last passage that is supposed to lie against us that we will examine. If the *strong points are swept away*, of course the weak ones do not claim our attention. "Upon *this rock* I will build my church; and the

gates of hell shall not prevail against it." The Anti-pedo-baptists tell us that this language shows that the building of the church was in the *future*, "I *will* build," etc. Christ did not utter that language till after John the Baptist was dead, and if this position is correct it sweeps away many Baptist writers and book-makers. For instance, Mr. Dayton, who found the church in Jordan; and Peay, who found it on the Mount of Olives. That was before Christ used this language. So if the church began in Jordan or on the Mount of Olives, they are all wrong in thus interpreting this passage. What is the rock? What is the foundation? Let us settle that first. Let us find the foundation, and then find the building, and see whether it is a *visible* or an *invisible* kingdom. What is the foundation? The Catholics say *Peter* was the foundation or rock. Some Protestants say the same thing. Others say the *confession* was the rock, and still others say it was the *truth* confessed concerning Christ. Now let us examine this matter. I deny that *Peter* was the foundation. I deny that the *confessing* of Christ was the foundation. Do you deny the truth of the confession? No, sir. Do you deny that Peter was an apostle? No, sir. But I deny that *Peter* was *the rock*, or that the *truth* of the confession was the *rock*, on which the church was built.

For other foundation can no man lay than that is laid, which is Jesus Christ. I. Corinthians iii. 11.

NOT the *truth* concerning Christ. NOT *Peter*. NOT the confession. BUT CHRIST HIMSELF. *Other* foundation can no man lay. Well, that is a point gained, then. Is it possible in this enlightened day, in this latitude and longitude, in the year of our Master 1892, that there is any man who thinks Christ's *visible* person is the *rock? Christ* is the *invisible spiritual rock*, and to talk to men and women of the spiritual nature of Christ in this connection is unsatisfactory.

The *visible* church of God with an *invisible foundation!* How grossly absurd. It is our *visible being* that enters into the *visible church*, and our *spirits*, our *souls*, *do not form any part of the visible* church. *Your spirit* is INVISIBLE. That *part* that is *visible* of you is the *part* that forms membership in the *visible* church. Your *visible part never* becomes a member of the *spiritual* church. The *visible* church and the *spiritual* church are as distinct as *your body* and *your spirit.* Now I ask the Baptist minister if he believes that nice young man or amiable young lady that has just professed religion is really converted? I do believe it, says the Baptist minister. Do you believe he is *on Christ*, the *foundation?* THAT I DO. What *part* of him, then? His regenerated part, *thank God!* Well, that is all right; but *is he in the visible church yet? O, no;* not till we *immerse* him. Then he is *on* the *foundation before* he is *dipped;* and the *dipping* does *not put him on Christ*, for he is already there *by regeneration.* Then he is *on the foundation* WITHOUT being a member of the *visible* church, and if so, it is not the visible church that is *on Christ at all.* It is the *spiritual* church that is *on Christ.* Do you not think that all that are *on Christ will be saved?* O, yes. Do you believe that *all that are in your church will be saved? O, no.* There are *many* hypocrites and self-deceived among us as well as other churches. Do you not believe, my brother or sister, that when God was so gracious through the atonement of Christ as to give you pardon, and make you so happy that you could not remain still, that you were *placed on that strong foundation* against which the gates of hell shall not prevail? If you were aliens from the church at that time, you felt it and experienced it *before* you became a member of the *visible* church. What church was to be *built upon this rock, this foundation?* It was the *spiritual* church.

Now what is the cause of sin and death in the world?

The devil lies at the bottom of all of it. But for his existence none would have to die. The church member has to die as well as the outsider, while the gates of darkness and sin are prevailing against our *visible* being. Suppose we have here a *visible* congregation that has long existed in peace and happiness; but a disturbance arises, and divisions run through the church, and subdivisions, until the church is *wiped out of existence* by the *gates of hell* that *have prevailed against it.* The congregation is scattered; it has abandoned the place, and the owls and the bats roost in the church house. What has done it? Sin, the devil, the *gates of hell.* It is swept out of existence. But the Baptist and Reform brethren say *each congregation* is *the* church, independent of all other congregations. If that is the case, the gates of hell have prevailed against the church. But the church that is *on* Christ, the *spiritual* church, the gates of hell can never reach. That is safe. The only chance to sweep the church of Christ away is to sweep Christ the foundation away. To tear down this edifice, this structure, Christ the foundation must be swept away. But now I go to Anderson's translation to show that the church built on Christ is not the *visible* church, but the *spiritual* church. I commence reading near the close of one chapter, running on to the beginning of the next, and I desire you to mark particularly each word.

Having purified your souls in obeying the truth through the Spirit, to unfeigned love of the brethren, love one another with a pure heart fervently: having been begotten again, not with corruptible seed, but with incorruptible, by the word of God which lives and abides for ever. For all flesh is as grass, and all the glory of man as the flower of grass; the grass withers, and its flower falls away; but the word of the Lord abides for ever; and this is the word, which has been preached, as gospel to you. Therefore laying aside all malice, and all guile, and hypocrisies and envyings, and all evil speakings, as newborn babes, earnestly desire the pure spiritual milk,

that you may grow by it; if indeed you have tasted that the Lord is gracious. Coming to him as to a living stone, rejected indeed by man but in the sight of God chosen and precious, you also as living stones are built up a spiritual house, a holy priesthood, that you may offer up spiritual sacrifices acceptable to God through Jesus Christ. I Peter i. 22–25 and ii. 1–5.

There it is. *Born again. Living stones.* A *spiritual* house. A *spiritual house built* out of what? *Living stones. How living? Born again.* What is born again? *The spirit.* And those born again *spirits* were the *living stones of which the spiritual house was built on Christ.* That is the house that is on Christ; not the visible church at all. Now we have settled it by Mr. Anderson that it is *not* the *visible* church *that is built on Christ*, but a *spiritual* church, built of living stones made alive by the new birth. That is the building.

But let us see the *Baptist* version, because it is mainly for the benefit of the Baptist and Reform brethren that we read from these versions. The Pedo-baptist doctrine stands plainly revealed on the pages of your own translations, in which you have tried to *translate* the *Pedo-baptists out of existence.* Here it stands firm as the pyramids of Egypt, crowned in your own translations. We stand firm upon your own *translations*, and show you the great fabric of the Pedo-baptist cause as clearly in your own translations as it is in the common version. What a strong cause we have, when the very opposers of it, in trying to translate it out of existence, have only rubbed it brighter, made it shine more brilliant, and stand out more defiant! But here is the Baptist version:

Having purified your souls in obeying the truth unto unfeigned brotherly love, love one another from the heart fervently; being born again, not of perishable seed, but of imperishable, through the word of God, which lives and abides forever. Because all flesh is as grass, and all its glory as the flower of grass. The grass withered and the flower fell off; but the word of the Lord abides for ever. And this is the word which was preached to you. Laying aside,

therefore, all malice, and all guile, and hypocrisies, and envyings, and all back-bitings, as new-born babes, long for the spiritual unadulterated milk, that ye thereby may grow unto salvation; if indeed ye tasted that the Lord is gracious; to whom coming, a living stone, disallowed indeed by men, but with God chosen, honored, ye yourselves also, as living stones, are built up a spiritual house." I. Peter i. 22–25 and ii. 1–5.

There it is in the *Baptist* version. The *body fades* and *withers as the grass;* but the *spirit* that is *born again* abides as long as the *spirit by which it is regenerated.* And these *spiritual stones* build up a *spiritual house upon Christ* the *spiritual foundation.* The regenerated *part* rests *upon Christ*, but *not the body* at all. Your body is yet to go down to the grave, and the gates of hell will pull it down. But after the body we now drag about has been laid in that dreamless house to sleep time's ills and storms away, God's ever-faithful eye will watch the dust. *It is to be a renewed body, but not in this life.* The *spirit* must be renewed in this life if at all. *The body has yet to be placed upon the foundation with the spirit.* The *spirit* is *placed upon the foundation here*, when the work of regeneration takes place. The *body* is not. It is still under condemnation. It must die. But God's ever-faithful eye will watch the dust until He "breaks that long dreary sleep." In the 8th chapter of *Romans* Paul says we "wait for the adoption, to-wit, the redemption of our body." The *body is not redeemed yet.* The *soul is redeemed* at the *moment of regeneration;* but the *body is not.* But at the *resurrection* the *body will be redeemed.* The same apostle, in the same eighth of *Romans*, says:

> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

When the *body is brought up from the grave it will be regenerated.* Then the *mortal body* will become *immortal.* Then the "*natural body*" will become *spiritual.* Then the *body can die no more.* Then it will be *placed*

upon the foundation with the Spirit. Then they will be united in spirituality and righteousness; here they have been united in mortality and sin. When the spirit here enters into the spiritual kingdom it is apart from the body. The body must be made pure; it must be regenerated; it must be made spiritual. That is where no sorrow is, no tears are shed, no storms beat. Then body and soul will be on Christ, the foundation that no storm can sweep away. That is when the body gets on the foundation. Your visible bodies are not on Christ the foundation now at all. "On this rock I will build my church." What kind? Your own translations say it is a *spiritual house;* not a corrupt house; not your corrupt bodies. Then why lay it in the future? "I will build my church." Because it is a continuous work. The work is going on. The work will go on as long as the world stands. If Christ were here He would speak it in the same way. It is a continuous work, and it goes on and on, rising higher and higher. It is always in the future. He simply expressed a determination to continue the work upon the same foundation, from the beginning of the world to the end of it. It is the same style of talk that God made use of when he said to David, "I will build up thy throne to all generations." The throne was already built; it already existed. But it was a progressive work. It expressed David's right to rule in the visible kingdom till the last generation. That spiritual house that Christ says He will build has been in existence ever since the first human soul was regenerated. ADAM was on that rock. EVE was on it. ABEL was on it. But the Anti-pedo-baptists tell us God had no spiritual house back there. That for four thousand years it was all shadow and type. But when ADAM was regenerated he was placed upon that rock. The rock antedates all time. The Jews in the wilderness drank from that rock and that rock was Christ. Where do the objections

to the Pedo-baptist cause go? The Scriptures are on our side. And if the strongest Scriptures they can bring are turned *against* them and to us, how weak their cause and how strong ours! The Pedo-baptist fabric is manifestly of God and not of man. It is God's Christ, God's grace, God's covenant, God's oath, God's church and God's work from beginning to end. It is invincibly strong. That is the house of Jacob. That is the church of the "twelve tribes" watched by the "twelve angels." That is the *true* church, and no well-founded objection can be brought against it.

LECTURE XIV.

The reader will observe that I have studiously avoided making appeals to the writings of men to establish the position I am discussing. I have occasionally read some extracts from Baptist books and some translations to bring before the reader certain matters that do not necessarily belong to the questions I have been discussing, the better to show the beauty of truth standing side by side in contrast with error. I might have indulged to an unlimited extent in reading from the wide range of commentaries. It would not be extravagant to say I have looked into commentaries a great deal, and I find that the more we rely upon commentaries, the greater our confusion is likely to be. And the longer I live, the more I am impressed with the view that the more we consult God's blessed Book, and the less we rely upon human authorities, the better it is for us. It is not amiss to look into commentaries, essays, etc., as helps, as auxiliaries; but when we abandon the Bible to look into the writings of men for a system of divinity, we find almost any sort of doctrine taught. Hence I have studiously avoided appeals to commentaries. In this lecture we will finish the biblical investigation of church *identity*, *continuation* and membership, and will introduce and perhaps conclude what we have to say relative to *infant* membership and *infant baptism* as laid before us in the Bible. In our last lecture we spent all the time in answering the objections to Pedobaptist doctrine. If we show that the Scriptures our

opponents rely on as against us are not in conflict with what I have been laying before you, but tend to strengthen and confirm it, then we are doubly assured of our correctness. If these Scriptures are not against us, and their reasons and arguments based upon them are against us, it is demonstrated that their reasons and arguments are not authorized by the Scriptures upon which they profess to found them. Then if the Scriptures are for us, it matters not how much their arguments be against us.

I wish to repeat a quotation from Dr. Howell, of Nashville, Tenn.; and for a while I will admit his position; not because it is true, but for argument's sake, and to see whether it will strengthen *their* cause or *ours*. I read from his work entitled "The Way of Salvation," page 272. I will not read the entire extract, but that part upon which I wish to make some remarks, and from which I wish to draw some deductions. I read:

> What is the precise relation between the Jewish Church under the law and the Christian Church under the Gospel? Can it be readily determined? Are they "the same church under different dispensations"? Their precise relations are, I answer, those between *a shadow and its substance*. The Christian is not a continuation of the Jewish Church; they are not the same church under different dispensations; but the Jewish Church is *a type* of the Christian Church, etc.

But again:

> All the forms of Jewish worship were typical; "figures [says Paul] for the time then present." * * They were "the *patterns* of things in heaven." "The holy places made with hands," were "the *figures* of the true." Such are the apostolic declarations on the subject. What is true of all the parts is unquestionably true of the whole; all the parts of the Jewish Church were figurative of things in the Gospel Church. Abraham, the type of Messiah, was the head of the Jewish Church; of the Christian Church Christ himself is the head. The natural seed of Abraham received circumcision to entitle them to membership in the Jewish church.

The *first* point he makes is this: That the *Jewish*

church was the *shadow* of the Christian church; and the relationship *between* the *two* was that of a *shadow* and its *substance*. Now, in the *substance* there can be no shadow; for the shadow is but the reflection of the substance caused by its obstructing the rays of the sun, and where there is no substance to intercept the rays of light there can be no shadow. In order, then, for the shadow to exist, there must exist a substance. Now bear that in mind. Do not forget it. Then he proceeds to the *next point*, which is that the *Jewish* church was a *type* of the *Christian* church. Now if the *Jewish* church was a *type* of the *Christian* church, the Christian church is the *antitype*. The *letters* in the book are the *antitypes* of the *type* or metallic substance that made them. If in any word in the book we find the letter A wanting, it is because it is wanting in the *type*. There was no *type* to create the *antitype;* no substance to make the shadow. If the letter O is wanting in the book, it is because it was wanting in the type. Wherever there is the impression of any letter in this book, there was a type *first existing;* and the antitype cannot exist without the type. The question is somewhat reversed when we speak of shadow and substance. The *substance must exist before* the shadow. The *type must exist before* the *antitype*. Where there is *no substance* there can be *no shadow*. Where there is *no type* there can be *no antitype*. There he passes from *type* to *pattern* and *figure*. *Four* styles of speech, "*shadow*," "*type*," "*patterns*" and "*figures*." And he says the best that can be said of the "*Jewish* church" is that it was a "*type*" of the *Christian* church, a "*shadow*" of the *Christian* church, a "*pattern*" of the *Christian* church, a "*figure*" of the *Christian* church. But let us see *what* was *in* the "*shadow*"; *what* was *in* the "*type*"; *what* was *in* the "*pattern*"; what was in the "*figure*." He says, "What is *true* of the *parts* is *unquestionably true of*

the whole." "*All the parts of the Jewish church* were *figurative of things in the* gospel church." Now if "*all* the *parts* in the *Jewish* church" were "*shadows*" of things in the "*Christian* church," and if it is "*unquestionably true*" that it was so, then we must have something in the "Christian church" to correspond with "*all* the *parts* in the *Jewish* church." Now, I am reading from Mr. Howell's book because it is an authoritative book with the Anti-pedo-baptists. His expression is but the expression of the whole Anti-pedo-baptist world. Let us run out his argument. You all know that in the "*shadow*" of a tree there exists a reflection of precisely what is in the tree. You may take a man blindfolded to within a few feet of a tree, turn his back to it, with his face toward the extremity of the shadow, then remove the bandage from his eyes and ask him what he sees, and he will tell you at once it is the "*shadow*" of a tree. His eyes run from the trunk to the *branches* and then out to the *smallest twigs*. He sees a corresponding shadow for every branch in the tree. You ask him if these shadows could be on the ground without an obstructing substance in the tree, and he says no.

Now, if "*all* the *parts* in the *Jewish* church were *figurative* of *things* in the *gospel* church," let us look at "the *parts* of the *Jewish* church." Dr. Howell tells us *Abraham* was the "*head* of the *Jewish* church." We will grant that for a moment. In a *certain sense he was*. Abraham was *literally* and *really a man*. Then he was a *type* of *something* in the "*Christian*" church. Dr. Howell says he was a *type of Christ*. That the *church* of which Abraham was the head was a *type* of the *church* of which *Christ* is the head. Abraham was not a *type* of *Christ in His* DIVINE *nature*, not a "*shadow*" of *Christ* in His *divine nature*, but the *type* of *Christ* as a *prophet* and a *teacher*. Christ as a prophet and teacher was *really* and *absolutely* a *man*, or *descendant* of Abraham. Abraham, a

literal man, became the *type* of a *literal descendant* of his. This is a true exposition of the case according to Dr. Howell. Then a *literal man* was the *antitype* of a *literal man*. The *organic* church then was a *literal type* of the *organic* church now. There were *adult members* in the "*Jewish church*," and without them the "*Jewish* church" never would have *existed*. Then *adults* were *literal adults*, *visible members of the visible church*. They were the "shadows" created by the "substance" or the "types" representing the "antitypes." Then if these *literal adults* were members of the church then existing, and if that church in "*in all its parts*" was a type of the church now existing, there must be *adult* members in the church now. Else there was a shadow where there was no substance. Else there was a *type* where there is no *antitype*. For there must be the one thing standing over against the other. Well, there were *male* members in the "Jewish church." They were *types* of something in the "Christian" church; and as *literal men* formed a male membership in the "Jewish" church we must have *literal men* in the antitype, the Christian church. For Dr. Howell says everything in the "Jewish church" was a *type* of *the same thing in the* "Christian church," and hence the "Jewish church as a *whole* was a type of the Christian church as a *whole*." Then there were *literal women* in the "Jewish church." They were *types* of something in the "Christian church," and it must be the *same thing* that was in the "Jewish church" according to Dr. Howell's position. And we are admitting his argument for the purpose of showing that his theory does him no good, but adds strength to our cause. Well, there were also INFANTS in that "Jewish church"; Dr. Howell himself says so. The INFANTS constituted a large element in that church; indeed, after its organization its entire membership were in it *as infants before* they became *adults*. This church Dr. Howell says was *typical* of the "Christian church." As

there were *adults* in the *type* they must be in the *antitype*. And as there were INFANTS in *the type* they *must* be in the *antitype*. It is impossible to prevent it. Hence, so far from his typical theory strengthening *his* cause, it *demonstrates* the fact that there are INFANTS as well as *adults* in the "Christian church." How can it be otherwise?

Now I recapitulate. There were the *male adult* members in the "Jewish church," and according to Dr. Howell there must be an *adult male* membership in the "Christian church" to answer to it. There was the *female adult* membership in the "Jewish church," and there is a *female adult* membership in the "Christian church answering to it. There is no controversy about the INFANTS being in the "Jewish church," the type. Howell says that, and all the Anti-pedobaptists say it. And if there was an INFANT membership in the "*type*," how do they drop it out of the "antitype"? We set up the metallic substance called types. Here are the letters for males, here are the letters for females, and here are the letters for INFANTS. There we have them—*males*, *females* and INFANTS, in the type. The form is locked up, the ink applied, the impression made upon the paper, and what have we? Here are the males, there are the females, and I wonder if the INFANTS are dropped out? *No, sir;* the *males*, *females* and INFANTS will be on the *paper*. If they are in the *type*, they must be in the *antitype*. If *everything* in the "*Jewish* church" was *typical* of things in the "Christian church," I want to know if it is not *forever* established that there are INFANTS in the "Christian church"? It is impossible to avoid the conclusion. It naturally rises up in the mind. Thus their typical theory avails them nothing, and strengthens our Pedo-baptist views.

I wish to introduce two or three Scriptures and then come directly to *infant baptism*. I wish to examine

Joel ii. and *Acts* ii. and make a comparison between the two chapters. On the day of Pentecost the *new* covenant went into operation, and the *new* "*seal*" under the new covenant was applied to the membership of the church. On that day Christ first revealed to His disciples and the world that He was coronated king. In His farewell address, knowing they would be in sadness and sorrow when the kindest of friends had left them, He says:

> Let not your heart be troubled: ye believe in God, believe also in me. John xiv, 1.

Further along He speaks of the Comforter He would send them, that, if He went not away, would not come. And on the day of Pentecost there were revelations and illustrations made to them that were never made before. Just before that He told them to wait for the promises they had heard of Him.

> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts i. 5.

In the beginning of the second chapter of *Acts* we have this language:

> And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, etc. Acts ii. 1–4.

Here were the disciples, in many different languages, proclaiming "the wonderful works of God."

The multitude, hearing this, came together, for there were "dwelling at Jerusalem Jews, devout men, out of every nation." Some were profoundly astonished, and others, hardened in sin, were unprofitably astonished. Seized with wonder, they finally accounted for it in this way: "These men are full of new wine;" they are deranged; they are drunk. That is what is the matter with them. At the fourteenth verse it is said that—

Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel.

Now here is an infallible, inspired application made of the prophecy of Joel, and *that* part used by Peter is found in the second chapter of Joel.

This is that [no mistake about it] which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. Acts ii. 16–20.

Now I have given you Peter's quotation from the prophecy of Joel, at the introduction of his sermon on the day of Pentecost, for the purpose of connecting the two chapters together. And as we are drawing near the close of the investigation as to the *identity* of the church and the *character* of its *membership*, and as I have said time and again that there has never been any question as to *infants* having membership in the church for the *two thousand years* from Abraham to the coming of Christ, let me, if possible, rivet that upon your minds. It has never been questioned by any intelligent Bible reader. That is settled by *universal consent*. Then if the *same* church is continued, the membership is *fixed*. In my estimation, it rises above the *shade* of a *doubt*. Now as there is not one word in the Bible indicating the destruction of the old church and the beginning of a new one, why persist longer in opposing views? Why evince so much skepticism with reference to these teachings of the Bible? If it is the *same* church, then the *new* covenant

went into operation on the day of Pentecost, with the same church continued under the *new* dispensation. Let us fix this question beyond dispute. Did the new covenant go into operation with the same church that had the old or first covenant? God said it *would;* Jeremiah said it *would;* Paul said it *did;* and your own translations, my Anti-pedo-baptist friends, say it *that way*, that the new covenant was "made with the house of Israel and the house of Judah." The "*twelve tribes*" made up the "house of Israel and the house of Judah"; and we traced them out as the same church, and have shown they were the first to receive the *new seal* under the *new* covenant. I have shown from Acts xi., xi., xv. that the day of Pentecost was absolutely recognized by Peter as "the *beginning*"; not the beginning of the *world;* not the beginning of a *new church*, for no new church began; not the beginning of the *Abrahamic covenant;* not the beginning of the *covenant of grace;* not the beginning of the *remission of sins;* but the *beginning of the* NEW *covenant*, or new administration of the same old church. Then if that was the same old church, we may expect to find *children* in the transaction on the day of Pentecost. If the old church was gone and it was a new church with no children in it, *operating under the new covenant*, we should find no children involved in the Pentecostal transaction. Now the question is, *were the children there?*

I will read from the second chapter of Joel. I want to examine this carefully. The chapter opens in this manner: "Blow ye the trumpet in Zion." Zion is often called the church in the Scriptures. God is to dwell in Zion, in the church. That which was brought out of Egypt, the *visible* church, is called Zion. Now a few words about the trumpet. You remember that when Moses had conducted the congregation of the Lord out of Egypt, they were so numerous that he could not at

all times talk loud enough for them to hear him. Sometimes it was necessary to strike a line of march or to halt, and sometimes it was necessary to call elders to the tabernacle to consult with Moses and he with the Lord. So the Lord told Moses to make a trumpet. It was to be made out of silver. The preciousness of the metal indicated something. There was a trumpeter whose business it was to give the different sounds of the trumpet. Paul alluded to this when he says: "If the trumpet give an uncertain sound, who will prepare himself for the battle?" If there was a nation to be chased away from the vanguard of the army of Israel, and the men were to be called into action, the sound of alarm was blown upon the trumpet. Then all the old men and children remained in their tents while the men of war prepared themselves for the battle. The purity of the metal indicated the purity of the gospel, which was the great antitype that was indicated by the trumpet and the blowing of it. As the blowing of the trumpet indicated the preaching of the gospel, it was said: "Blow ye the trumpet in Zion." Isaiah uses this language:

> Cry aloud, and spare not; lift up your voice like a trumpet, and show my people their transgressions.

The minister's voice, then, is comparable to a trumpet. Here Joel takes up the same figure:

> Blow ye the trumpet in Zion, and sound an alarm [that is, the sound for war] in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spreads upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains

shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining. Joel ii. 1–10.

For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Joel ii. 11, 12.

This was the war predicted between the Jews and the Romans. He says they climbed upon the houses, and entered in at the windows like thieves. It is a description of the destructive war that proved the overthrow of Jerusalem and the destruction of the temple; and it is said that Titus even caused the very foundation to be blown up. In *Matthew*, 24th chapter, Jesus predicted this to His disciples, and they saw His language literally fulfilled.

Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

And when the temple was torn down Titus had oxen hitched to pull away the parts, and blew up the foundation, thus fulfilling the prophecy of Micah and Christ that there should not be left one stone upon another. But a further description of that dreaded day.

And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God. Joel ii. 13, 14.

Then, after describing that "terrible day," and telling them what to do to escape it, at Joel ii. 15th verse, he falls back to the precise language of the first verse of the same chapter, which shows it should be understood as standing in parentheses. "Blow the trumpet in Zion, sanctify a fast," etc. Then at the 27th and 28th verses we have the prophecy Peter quotes in the second chapter of *Acts*, "And it shall come to pass afterward that I will pour out my spirit upon all flesh," etc.

Peter says "*this is that spoken of by the prophet Joel.*" Here it is standing side by side with Peter's language. Looking to the war, looking to the darkness of the sun, looking to that which was created by the burning cities and towns. The whole country was fired by the Romans; the sun and moon were darkened and the stars were giving no light. All this was to take place before the temple would be torn down. But in the 28th verse there is a word that invites our special attention.

> And it shall come to pass "*afterward*," that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. Joel ii. 28-31.

That is the blood and fire of the war; and the pillars of smoke rising from the burning cities and towns. "The sun shall be turned into darkness, and the moon into blood." All these things were to take place before that great day. The pouring out of the Spirit was to be before; that was on the day of Pentecost. But this word "*afterward*," "And it shall come to pass *afterward*," etc. I want to give an inspired explanation of it, see Acts ii. 17. We have it; and *Peter* is responsible for it—no, the *Holy Spirit* is *responsible*. For the same Spirit that inspired

Peter inspired Joel. And Christ, by whose Spirit Peter was talking, was the Christ of Joel. In I. Peter i. 10, 11, he says the Spirit of Christ was in the prophets. Peter tells us that the Spirit that inspired the prophets was the Spirit of Christ. Then it was by the Spirit of Christ that the pouring out of the *Holy Ghost* was predicted. Peter, in his quotation of Joel's prophecy, says:

> But this is that which was spoken by the prophet Joel; and it shall come to pass *in the last days*, saith God, I will pour out my Spirit upon all flesh, etc. Acts ii. 16, 17.

Peter says it shall come to pass "*in the last days.*" The translators make Joel say "*afterward.*" So strike out "*afterward*" and insert in its stead "in the *last days*," and it will be right; for Christ and Peter are responsible, and the Hebrew word should be rendered "*last days.*" *Peter so understood it*, and spoke in the Greek corresponding to the Hebrew. You find that what Joel is made to call "afterward," Peter calls "*the last days.*"

Now what was to take place in the "last days"?

> Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation. Joel ii. 15, 16.

This was an *ecclesiastical* and *ministerial* transaction. The "*church*" was to be gathered; the "*ministers*" were to "*sanctify*," and the *church* to *be* "*sanctified.*" How? The "*ministers*" of the church never had the power to "*sanctify*" *spiritually* or *internally*. But they *did have*, and still have, the *right* and *power* to "*sanctify*" the *church* and *church members externally*. There were *two* "sanctifications," the *external* and the *internal*. In Romans xv. 16 we have language like this:

> That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

That was the "*internal*" or "*spiritual sanctification.*" "*Sanctified by the Holy Ghost.*" Where was the Holy Ghost administered?

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Galatians iv. 6.

That is the *internal sanctification*. Christ administered that. John says:

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, * * * he shall baptize you with the Holy Ghost, and with fire. Matt. iii. 11.

Christ administered the *spiritual sanctification*, but the "*ministers*" administered the *external sanctification*. From the language of Paul in Romans xv. you find that the offering up of the Gentiles was made acceptable. How? Being sanctified by the Holy Ghost. Without that they were not acceptable. There was an *external sanctification* that indicated that Christ, the true minister, administered the true or internal *sanctification;* but the ecclesiastical ministers administered *only* an *emblem* of that, the *external* sanctification. Well, "sanctify the congregation." "Congregation" here is from the Greek *ecclesia*, and it is the same word we have in the New Testament for church. The Hebrew word is translated in the Septuagint the same as here. In the *Old* Testament Scriptures we never find the word "church" translated from *ecclesia*, but "congregation." In the *New* Testament Scriptures we never find the word "congregation" translated from *ecclesia*, but "church." Why the translators made this difference is not for me to say. They made it, but they have given us "church" and "congregation" from the same Greek word. Then if "church" means "congregation" and "congregation" means "church," it matters not which word we use. Then we read it:

Gather the people, *sanctify* the "church," assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Joel ii. 16, 17.

Here was the *ministerial* "*transaction*" predicted to occur on the day of Pentecost. They were to gather the people. That was done. They were to sanctify a fast. That was done. They were to "*sanctify*" the congregation or "*church*." That was done. Who were to be gathered? Let us look at it in detail as Joel saw it with his eye fixed on the day of Pentecost. Joel saw the "church," the "membership" of which was to be gathered eight hundred years after, and he details what was to be done. That "church" was to be "*sanctified*" with the "*seal*" of the *new* covenant. *First*, he says, blow the trumpet in Zion. That is, preach the gospel in the church. *Secondly*, sanctify a fast. *Thirdly*, call a solemn assembly. *Fourthly*, gather the people. Who were to be gathered? As it was the "church" that was to be "*sanctified*," it was the people that constituted the "church" that were to be gathered. Who were the members of the church? Gather the people. "Sanctify" the congregation. Assemble the elders. Do not leave the old ones out. In your gathering gather the elders, for they are a part of the *visible* church. And after you have gathered the elders, gather the *children*. They are next in order.

You remember that at one time Christ was here as the good Shepherd. He gathered His flock; He looked after them. He was sent to the lost sheep of the house of Israel. He loved His flock, and gave His life for it. We treat that flock with so much indifference sometimes; yet it caused the tears to run from the eyes of the Shepherd, and the blood to flow from His veins. O the depths of that love! He looked with interest to all the membership of it, and upon all parts of it. Upon a certain occasion He went into the temple, and making a scourge of small cords, He drove out the merchants and money-changers, while there were shouts of "Hosanna!" rising, and the children were crying in the temple, saying, "Hosanna to the son of David!" Some

complained of it. Then said the Savior to them: "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" The infant lips and tongues were made to send forth a volume of praise to the great Shepherd. They belonged to His church. They must be gathered as well as the adults. Assemble the elders, gather the children, and those that suck the breast. Let the bridegroom go forth from his chamber. Gather all the members of the church, from the elders to the babe that lies upon its mother's bosom. Joel had his eye fixed on the day of Pentecost, and Peter, the acting agent, on that day had his eye fixed back on the prophecy of Joel, and said: "This is that which was spoken by the prophet Joel." Peter says this was the same thing; and Joel, with his eye fixed on the day of Pentecost, says in the prophecy that the children were there. Now the question is, were they in the Pentecostal transaction?

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, etc. Acts ii. 37–39.

There they were. Joel had them in his prophecy. Peter recognized it. Peter's mind runs back to Joel, and then takes up the promise made to Abraham, and he says, "For the promise is unto you, and to your children," and he does not stop then, but he says the promise "*is*"—that is, the *present* promise is "to you, and to your *children*, and to all that are afar off, even as many as the Lord our God shall call."

Now all the children they had were entitled to that promise. It doesn't matter whether they were a day old or more. The promise is to you and your *children*. Now I want to see if Peter baptized these children. Peter

commanded them to do two things: *First*, repent; *second*, be baptized. Why? For the promise *is* to you. *For*, is a causal conjunction, in the sense of "because," or for this reason that the promise *is* to you. Because the promise *is* to you, you should repent; and because the promise *is* to you, you should be baptized. You see the causal conjunction connects them with the baptism and the promise. Because the promise *is* to you, you should be baptized. Because the promise *is* to your children, you adults should be baptized. There is no connection in that at all. Because the promise is to your children, you adults should repent. You can see no connection in that at all. But because the promise was to the adults, they should *repent*. They could do *that*. Because the promise was to them, they should be baptized. There is reason in *that*. Now the *same causal conjunction connects* the *children* with *something* that had gone before. It could not have been *repentance;* but that causal conjunction did connect the "*children*" with *something* that had gone before. The "*children*" could not repent, but they could be baptized. Why? Because the promise was to them as well as to the parents. *Baptism* is the *only* thing with which the "because" *can connect* the "*children*." It did connect them with something that had gone before. They could not repent, but they could be baptized.

Now Joel says gather the church. This was for the *external*, *ministerial* "*sanctification*." In Ephesians v. 25, 26 it is said Christ loved the "*church*" and gave Himself for it; that He might "*sanctify*" and cleanse it with the "*washing of water by the word*." This is *ministerial baptism*. How? With the "*washing* of *water*." This "sanctification" of the *church* was by "*baptism*"; and Peter says, "The promise *is* unto *you*, and to your *children*." Because the promise *is* to your children, they should be baptized. They are members of the church,

and the *whole* church is to be "*sanctified*" ecclesiastically, and started out on a new career. There is "*infant baptism*" on the day of Pentecost.

Now a thought relative to the word "children." The Greek is "*teknois*." Mr. Campbell says that it is used expressive of "*little* children," and I may add that the word points to infant descendants as continuing in the church. I know he says that ordinarily it is used figuratively, but with reference to *natural children* it *always means* "*little children*." Then we have it to read, "For the promise is unto you, and to your *little children*." There is perfect harmony between the two chapters. Joel says, "Blow the trumpet in Zion." Peter preached the gospel, "Gather the people," gather the "*children*," and those that "*suck* the *breast*." They were the "*little children*." The *prophecy embraced the* "*children*." The "*promise*" *embraced* the "*children*." The children were to be gathered with the elders, and *all* were to be "*sanctified*" together, and that "sanctification" Peter commanded in "*baptism*." What sense do you get out of the conjunction "*for*," unless it does connect the "*children*" mentioned with *something* that has gone before? You are compelled to understand it in the sense of "*because*." If you will look at the Greek particle you will find it used in the same sense. It does connect the "children" with something that has gone before. What was that? Doubtless there were some children there old enough to repent. They were embraced in the command to *repent*. There were others there that *could not repent*, and they were not embraced in that command. But they were embraced in the *other command* to be *baptized*. There were doubtless children there of such age that they could repent; but there were others that could not, and these were the "*teknois*." The first command embraced *all the sinners* that could *repent;* but the "*little children*" that could not repent were embraced in

the *second* commandment. Well, one is ready to say, I never saw it in that light before; but have you anything plainer? That is plain enough, I am sure; but I will now introduce something else.

From *Psalms* lxxx. 8 I read you some time since: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it." And it is said the Lord caused it to spread out its branches to the river and the sea. Now what vine was that? What was brought out of Egypt? *The church*, none but the "*twelve tribes*," none but the family of Abraham. And David, the sweet singer, called it a vine, because it was destined to grow so long, and spread out so wide. Was that vine brought out of Egypt without the children? All the *branches* were brought out of Egypt in it. It was planted and continued to grow, and shoot forth other *branches*, and spread abroad till it filled the whole land. In *Psalms* lxxvii. 20 the sweet singer says: "God led his people as a flock by the hand of Moses and Aaron." Were not all the members of the flock brought out? It came as a vine with *all the branches*. It came as a flock, and all its members were brought. In *Psalms* lxxx. 1 it is called a flock again, and the shepherd is with it. What was brought out of Egypt? The family of Abraham, the "twelve tribes," *adults* and *infants*, parents and children. They came out as a vine and its branches; as a flock with all its parts, and the shepherd overseeing it. Moses and Aaron were only the visible leaders; Christ was the shepherd of the flock. How did they get out? That is the question.

Exodus x. After Pharaoh had been visited with plague after plague, he concluded to let the children of Israel go out three days' journey to worship; but, said he, how are you going? Well, said Moses, we are going to take our *old* ones and our *young* ones. We are going to take our wives and our *children*. Right here I am

going to show the *first Anti-pedo-baptist* man that the world ever knew, and I will show you what became of him. After he had time to reflect Moses told him they were going to take their wives and *children*, the *old* ones and the *young* ones. Well, said Pharaoh, not so; you are not going to do that. You and your men can go if you desire to do so; but you can not take the "*little ones*." This was his trick. He knew if they went and left the "little ones" they would come back. The Jews were his servants, and he wanted to keep them as such. He wanted to keep them as slaves, and he knew that his yoke had been so heavy upon them that if they once got across the Red Sea with their wives and children they never would come back. When he made known his purpose to Moses not to let the children go, Moses turned around and walked off. After a while other plagues followed, until all the first-born of Egypt were smitten. This was the origin of the Passover, of which I have spoken before. Then Pharaoh sent for Moses and told him to take the people and get out of the country for fear they would all die. After the plague was stayed Moses and Aaron took the people and started them on the march in the form of a hollow square, three tribes to the right and three to the left, three in front and three in the rear. And they were guided by a pillar of cloud by day and a pillar of fire by night. It led them between two tall mountains, one to the right and one to the left; and there was no chance to get around between the mountains and the Red Sea. There the cloud had led them till the sea was in front, the mountains on either side, and Pharaoh and his men of war behind them. There they were, men, women and children in that condition. Their hopes sank, and they rebuked Moses for bringing them there. Moses told them to stand still and see the salvation of God. And just at that time the pillar of cloud that had been before them removed and fell behind them, and settled

down between the Israelites and the Egyptians. The Egyptians could not then press upon them, and God told Moses to stretch out his hand over the Red Sea. Moses did so and a strong east wind that blew all that night divided the waters, and they parted and parted, until the Israelites began to see the bottom of the sea; and the wind blew on until the bottom became dry ground. Then were the walls of water upon the right and left, and the Israelites were commanded to pass down between them and pass over, and they did so. The cloud followed them, and as it was in the night, it was as fire and gave them light to walk in; but it threw darkness upon the Egyptians. Now if the "flock" was there and the "vine" was there, how did it cross the Red Sea? Why they crossed just as they left Egypt, a whole people, men, women and *children*. Well, there was a "baptism" that took place there. The *whole* congregation was baptized. The sea was divided and the bottom was dry ground. When the word of command to march was given Moses began to look for the children. It would not do to leave them, for the Egyptians would be upon them and they would be taken into captivity. So they were gathered up and *all* crossed over. There they were; and it is the same church now that existed then. That is what we have been laying before you, impressing upon you. There was the whole membership, and they all crossed the Red Sea. Now the question is, were they baptized? Were they? That was the church, and Christ was with it. We have authority for this statement. Then if Christ was leading them, what was done was Christ's *doing*. It was Christ that led them "as a flock," by the hand of Moses and Aaron. It was Christ's church, and in Him the covenant was confirmed four hundred and thirty years before the descendants of Abraham crossed the Red Sea.

We read the testimony of Paul:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. I. Cor. x. 1, 2.

There were the fathers, and they were baptized. There were the mothers, and they were baptized. There were the *children*, for Moses said "We are going to take the *children* along," and Paul says they were *all* baptized. There was the baptism and the *whole* congregation was there. It was *Christ's* work, and He knew how to do it. It was *Christ's* work, and *He baptized the fathers*. It was Christ's work, and *He baptized the mothers*. It was Christ's work, and *He baptized the children*. They were *all* baptized in the cloud and in the sea. No matter whether they were "dipped" or not. I am not talking of the mode. Paul says they were *all* baptized, for if the fathers and mothers were baptized and the children were with them, they were baptized too. At the sixth verse of this chapter we have this language: "Now these things were our examples." Ah! our examples. In a marginal note it is "types." It is so translated by Mr. Campbell, and it is so in the Greek. Now the eleventh verse:

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

They admonish us to something. They are our examples. Are we not to follow them? Here are the types. There in the *type fathers* were baptized; and in the *antitype fathers* must be baptized. In the *type mothers* were baptized, and in the *antitype mothers* must be baptized. In the *type babes* were baptized in the cloud and in the sea, and Paul says these things were our examples. Well, now I am going to walk by the example. Here fathers were baptized, and I will baptize fathers. That is one step. Mothers were baptized, and I, following the example, will baptize mothers. This is another step.

Then the babes were there and were baptized with their parents, but I walk off and will not take that step. Am I following these examples? The *babes'* baptism was just as much *a type* or *example* as that of the father and mother. The *whole* congregation was baptized, *men, women and children.* That was the same church that exists now. The same Christ is with it now. The same Christ looks to its interests. It is the same "vine" that was "brought out of Egypt," and the "branches" were baptized with the "vine," young as well as old. There was the "flock" brought out of Egypt, and all that were in the flock were baptized. And mark you, Paul says all these things happened unto them as "ensamples" to us. The original word is type. They happened unto them as types. There was the "type" in the baptism of the fathers; there *must* be an "antitype" to that. There was a "type" in that of the mothers; there *must* be an "antitype" to that. There was a "type" in the baptism of the youths under twelve years of age; there *must* be an "antitype" to that. They are examples and are written for our admonition. We are admonished to something by it. The *babes* were "types" of something, and if we will not have them in the church now, where is the "antitype" to their membership then? I have just as much right to drop out the fathers as to drop out the children. I have the same right to drop the mothers out that I have to drop out their babes. They were all in when they were baptized by Christ, the head of the church. They were all baptized on the day of Pentecost when they entered into the new covenant arrangement. On the day of Pentecost the *whole* membership of the church then present were consecrated. "For the promise is unto you, and to your children." What children? The same church, the "house of Israel and the house of Judah," the "twelve tribes," the "flock," the "vine."

But what went with that "Anti-pedo-baptist Pha-

raoh" and his hosts? What went with the enemies of God's church—for it was God's church and a Pedo-Baptist church, and its enemies were Anti-pedo-baptists, *all* adults and opposed to the church of God? What went with them? When they saw the church of God, men, women and children, go down between the walls of water, they determined to pursue them. They did so; and when the Israelites were over, God commanded Moses to stretch out his hand over the sea again. He did so, and by one blast of God's breath the waters went back again and swallowed up Pharaoh and his hosts. Then the chariots, the men of war and all those enemies of God's church were covered up in immersion. They were all submerged in the water, *not* a *babe among them.* They were all immersed in the water, but *not one of them was baptized.* Right here you see the difference between *baptism* and a *covering up in water.* And God's *church* were *all* baptized, and *not one of them covered up in water.* Now you may make any application of that you please. I will not be accountable for your inferences.

While I am upon this point I want to read from Mr. Alexander Campbell. I am going to prove by him that all these children were baptized. I do not introduce him as a believer in infant baptism, or infant membership under this dispensation; but for the purpose I make known to you now. *First*, to show that infants were never cast out of the church. *Secondly*, that all the infants at that time were baptized. I have shown this from the Bible, and with such a burthen of testimony that I hope you can not fail to see it. Now I read:

> But, when all argument fails, it is gravely said, "Infants were once members of the Jewish church, which was a church of God, and that by virtue of a Divine covenant." Now the question is, *when were they cast out?*

That is what he says the Pedo-baptists say;

that when all arguments fail us we gravely ask this question. Then he continues:

> Infants were never cast out of the Jewish church, as some call it; because it was a commonwealth, and the only excommunication from it was death. It was a church of this world, a great community, called out of Egypt; and, under Moses in the wilderness, God made a covenant with them, after they had all—men, women, and children—been baptized unto Moses in the cloud and in the sea. *Campbell's Work on Baptism*, p. 386.

On the next page Mr. Campbell says the new covenant was made with the "house of Israel and the house of Judah." Then if the new covenant was made with the "house of Israel and the house of Judah," the same people that the covenant was made with in the wilderness "after they had *all—men*, *women*, and CHILDREN—been baptized," and if the "*infants were never cast out of the Jewish church*," I want to know if the infants are not in the church now? That is the purpose for which I have introduced Mr. Campbell. He says the "*infants were* NEVER CAST OUT OF THE JEWISH CHURCH"; and he says the new covenant was made with the same church. If the "infants" were in the *old church*, and the *new* covenant was made with the *old* church, and the "*infants* were never *cast out*" of it, they are in it now. Then it is established from the Bible, and from Mr. Campbell.

Now no one dares to question the statement that all these people were baptized. It is a matter of *transcendent revelation*. Paul had it from the "*third heaven*." He received it in his flight to the "Paradise" of God. He had his mind directed to the flock crossing the "Red Sea," the "vine" coming out of Egypt. When he was there he heard words unlawful for man to utter; but this he could utter; and when he came back to earth he wrote it and left it with the church. He says they were "*all baptized*." That is settled. That is *fixed forever*. When the angel, with one foot upon the sea and the

other upon the land, shall have proclaimed that time shall be no more; when the earth is rocked in a cradle of fire, Paul's language shall stand in all its glory. They were "*all baptized* unto Moses in the cloud and in the sea." *Who?* The *church* of God. What formed it? *Parents* and their *children*.

The commission that is thought by the Anti-pedo-baptists to lie against us is reported by *Mark* as follows:

> Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 15, 16.

The Anti-pedo-baptists tell us that "*believing*" must go *before baptism* in *all* cases, and they refer to the commission here to prove it. Let us look at it. They say they *tie us* to the *plain letter* of the *commission;* and that as "faith" is made a prerequisite to baptism, and as *infants cannot* have *faith*, therefore they must not be baptized. Now the very brethren that talk at *that rate will not tie themselves to the wording of that* commission. They do not believe that all is embraced in the brief words of that commission that is necessary to be believed and done; and yet, because there is not an express mention of *infant baptism*, the infants are precluded. Now to hold yourselves to the *strict* wording of that commission there is neither *baptism*, *salvation* nor *damnation* for a woman. If the *letter* of the commission *rules infants out*, it just as *effectually* rules women out. I presume the Baptist and Reform brethren never looked at this. Let us repeat it:

> Go ye into all the world and preach the gospel to every creature. *He* that believeth and is baptized shall be saved; but *he* that believeth not shall be damned.

The *children* are *not in* the wording of it. The *women* are *not in* the wording of it. I wish I had some boy here that has been at school a few days, and has looked into a grammar, to tell us of what *gender* this pronoun

he is. And further, just *tie* yourselves to the *strict letter* of the commission, as you call it, and all children must be damned that cannot believe. The child that is not able to believe does not believe as a matter of course. Then he is one of those that *believes not*, and *he* that *believes not shall be damned.* Now is not that fine logic? But the women are also out of the question. *He* is in the masculine gender, and the women have no place in the commission. It was on this stretching of the commission that old Peter de Bruis based his *opposition* to *infant baptism.* He was once a Roman priest and is one of those that the Baptists claim as a martyr. He based his objections to it on the *strict letter* of the commission. He went *strongly* into *infant damnation*, saying:

> If *infants die without faith, they must be damned;* and hence it is not worth while to baptize them.

Now in the commission Christ is not *describing* who shall be baptized. He is telling *who shall* be *saved.* If we take it according to the strict letter, it goes well nigh, if not quite, into baptismal regeneration, which the Baptist brethren profess not to believe. The gospel is to be preached to all *free agents*, who can accept it or reject it. He is telling *what* is a *prerequisite* to *salvation*, not *baptism.* He is not telling *who shall be baptized and who shall not*, or *what* is a *prerequisite to baptism* and *what not.* I have no time to criticise that further.

Now look at the commission as recorded in Matthew xxviii. 19, 20: "Go ye therefore, and teach all nations" of the Gentiles; for the Greek word is *ethna*, and is most generally translated Gentiles. Mr. Anderson translates it, "Go therefore, and disciple all nations," and the Greek word *matheteusate* more properly means disciple. The Jews were not included in the commission, of course, for they were already discipled; but they were to go to all nations beyond the church, and they were all considered as Gentiles. Then the literal rendering would be, "Go

ye therefore, and disciple all nations of the Gentiles." Disciple all the Gentiles. Now, if they discipled the adults and left the infants out, would all be discipled? We are told in Isaiah lxvi. that he saw the Gentiles coming to the church as a "flowing stream," and they brought their sons in their arms and their daughters on their shoulders. The commission is to disciple all the Gentiles, and all the Gentiles could not be discipled to leave the children out. In order to disciple all the Gentiles, the children had to be discipled. So we bring in the children upon the commission as recorded by Matthew. Where the gospel was preached to the Gentiles, and they had the privilege of coming into the church, they came with their children and were "graffed into the olive tree."

Now were the *children* "discipled"? After Paul and Barnabas had been preaching the gospel to certain Gentiles, there came that way some Jewish teachers who were zealous for the observance of the law of Moses, and they told the people it was necessary to keep the law of Moses and be circumcised as well as to obey the gospel. They tried to force circumcision upon the Gentiles and this caused great disturbance among them. And they sent Paul and Barnabas with chosen others (Acts xv.) to Jerusalem to consult with the church there. And when they came together, the Holy Ghost presided. After much disputation in the convention, Peter rose up and said:

> Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 7–10.

What yoke? The yoke of circumcision. Now upon whom did they want to place this yoke, this law of cir-

cumcision? The Gentile disciples. Peter says, "Why tempt ye God, to put a yoke upon the neck of the disciples?" Whom did he call "disciples"? The *subjects of circumcision. Who were they? Children eight days old,* as well as adults. That was the uniform law of circumcision. Peter recognized these Gentile *children* as "*disciples*," and these *false teachers* wanted to have them circumcised, and Peter called it a yoke which neither they nor their fathers were able to bear. When was that yoke put upon the necks of the *fathers? When they were only eight days old.* Every male child had that yoke put upon him at eight days old. Peter recognized these *children* as "*disciples.*" They were "*disciples*" according to the commission "Go ye therefore, and teach all nations" (or "disciple all the Gentiles)." Then what? "*Baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." That was the way it was done. They were commanded to "disciple all the Gentiles," to bring all the nations into the church. It will be so after awhile. When all nations come to know the Lord and His Christ, then will all nations be in the kingdom of God. The "little child" will be there; the "weaned child" will be there; and the "sucking child" will be there. Then will God's kingdom have become a "mountain kingdom" that fills the whole earth.

LECTURE XV.

We closed our discussion in the last lecture respecting the church, and especially "*infant*" membership, and referred to *infant baptism*, with a brief view of the commission called the general commission of our ever-blessed Master, left with the apostles and under which they acted. The commission is recorded in very brief words. It was not authority given to them to *organize* a *church*, or set into motion a *new kingdom*, but was simply authority to publish the gospel under the *new* dispensation. The preaching of the gospel was no *new thing* in the apostolic days. Once before I explained what I understood to be the "*gospel*" as taught us in the Scriptures. I will do so again, as I have further thoughts to offer on the commission as reported by the evangelists. The "*gospel*" is called the "gospel of the grace of God," and it is said to "bring salvation." It is said to be "*the power of God unto* salvation to all that believe it." Romans i. 16. If the "*gospel* is the *power of God unto salvation*," then the "*power of God*" to save is the "*gospel.*" Ever since man needed salvation there has been *the* power to save him. If the race has been saved, and the scheme of salvation has been in operation ever since the race fell, then the "*gospel*" has been in existence ever since the race fell. If the gospel has been in existence ever since the race fell, and men have been saved by it, it being the power of God to save, then it was no *new thing* to preach the "*gospel*" in the apostolic days.

If God has power to save *now*, but had none before

the coming of Christ in the days of the Cæsars, then He increases and advances in power. If He has greater mercy now than then, He is advancing in mercy. If He has more propitiation or disposition to save now than then, He is advancing in propitiation and willingness to save. But if He is unchangeable, without a shadow of turning, without addition or diminution, if He is just as willing to save now as He always has been, then the preaching of the Gospel or the message of God's power to save was no new message when the apostles began their preaching. There were certain people of no organic character that were not in covenant relation with God. They were out of the organized compact of God until the coming of Christ in the flesh. The business of the apostles was, then, simply to advance the interests of the organized church and to extend it under new conditions, as well as to spread abroad the knowledge of the power of God to save. They had no authority under the commission to deal with the organization of the church further than this, for they already had an organization which was to be perpetual.

I noticed briefly the commission as laid before you in the last lecture. It is urged by the Anti-pedo-baptists that under the commission as recorded by Mark we cannot introduce an *infant* membership into the church. That is not left for us to do. The *infant* membership was *in the church before* Christ gave the commission as recorded by Mark or Matthew or Luke, or *before* Christ came in the flesh. That was already done, as we have shown in the perpetuity of the *old* church, which has been made so plain from Old and New Testament Scriptures that no unprejudiced mind can fail to see it. Unless, then, the Anti-pedo-baptists can show that by *virtue* of that commission Christ *turned* the *children out* of the church, they need not talk to us about children not being *embraced in*

the commission. We never thought of trying such a thing as introducing them into the church under the commission, because they were already there. The apostles recognized the existence of the church, and they were authorized by the *covenant* of the church, which was prior to the *commission* (though in its brief words they were not without authority) *to bring the Gentile parents* and their *children into the church.*

All the children of the members of the church for two thousand years before the coming of Christ in the flesh had been in that compact—in that church; and that same church being perpetuated, the *infant* membership was perpetuated with it by virtue of the covenant, and the oath of God confirming the covenant. Then *before* the Anti-pedo-baptists call upon us to *show authority* in the commission to *introduce infants into the church*, they should show that they are *out of the church.* They might just as well call upon us to show authority in the commission to introduce adults into the church as to call upon us to show authority to introduce infants; and in either case they must show first that they are out of the church. We show they were all there and *not put out.* And before they can be *left out God's oath* to *perpetuate* His *covenant* and His church under the covenant must be laid upon the altar as a *sacrifice.* The commission as recorded by Mark has no *reference* to the *membership* of the church, as to who they shall be, but it amounts simply to this: it *declares who shall be saved* and *who lost* as *adults.* It does not look directly to even the salvation of infants; and I have as much right to *deny* the *salvation* of *infants* under that brief commission as any one else has to *deny their baptism* under it. Let me call your particular attention to it. The command was to go into all the world and preach the gospel to every creature. I suppose the terms "every creature" here simply refer to the *moral agents* that are

competent to hear and understand the gospel, and to accept it or reject it. The first business, then, was to preach the gospel. And he that believes and is baptized shall be saved. It is not a commission *governing* the *qualification* of the party to *receive baptism*. It does not lay down the necessary *prerequisites* on the part of the *recipient of baptism*. It does not demand *certain qualifications* in *order to the reception* of *baptism*. In the *first* place, it was to tell who, as *accountable adults*, shall be SAVED. In the *second* place, it was to tell who, as *accountable* adults, shall be DAMNED. The BELIEVER is the one that is to be SAVED. The UNBELIEVER is the one that is to be DAMNED. And we find that the uniform teaching of the Scripture is that he that "*believeth*" on the Son hath *everlasting* life, whether baptized with water or not. He that "*believes*" *shall not* come into *condemnation*, but has "*passed from death unto life*," whether baptized *with water* or not. Then the "*believing*" secures the *salvation*, *not* WATER *baptism;* and the *unbelieving* or the *disbelieving secures* the *condemnation* of the *unbelieving*, and this condemnation has nothing to do with baptism. He may be baptized with water, or dipped under the water, but *without faith*, *damned* he *must be*. Hence you see *unbelief* paves the way for condemnation or damnation. *Believing* paves the way for *salvation*, *not for baptism*. *Faith* must *necessarily* come *before* salvation, but not *necessarily before baptism*. Then it was not the intention of the Savior to tell anything at all about the *qualifications necessary to baptism*, in the commission.

Now, the Anti-pedo-baptists who clamor so loudly for the *strict letter* of the *text* say we have no authority for the *baptism* of *infants*, because it does not speak directly about any being baptized *but* the *believers*. Now let us tie ourselves to the *letter* of the *text* a little further. If *none* are to be *baptized* but *believers*, and *none* are

to be *saved but believers*, and *infants* are *not* to *be baptized not being believers*, THEY MUST BE DAMNED, for the *letter* of the *text says he that believes not shall be damned. Infants, as such, cannot believe.* None are to be *baptized but believers*, and none are to be *saved but believers;* then, as *infants cannot believe*, if this construction prevails, they must be damned. Now, the Anti-pedo-baptists cannot get out of that. *First*, they assume that none are to be baptized *but believers.* Why? Because the Savior said: "And he that believeth and is baptized shall be saved." There the *believer* is to be *saved* according to the commission, but if none are to be *baptized but believers*, and none are *saved* but those that are baptized, *infants cannot believe*, and whether *baptized* or *not* they must be damned. Hence it proves *more* than they want it to prove. Now I ask the Anti-pedo-baptist brother or sister, do you believe that according to the *letter* of the *text infants must be damned?* DO YOU BELIEVE IT? O, no, of course we do not. Well, how do you *save* them? O, we bring them in *outside* of the commission. They are not to be *saved* according to the *letter* of the *text* as recorded by Mark, but upon a *different* platform. Well, when you *open* the *door* to *save them outside* of the commission, you *open the door for me to baptize* them *outside* of the commission. You are bound to bring them in for salvation *outside* of the strict wording of the commission; yet you forbid us to bring them in *outside* of it for *baptism.* We have said before, and repeat it, that the strict letter of that text rules *females out of baptism, out of salvation* and *out of condemnation*, for it speaks of the masculine gender only. "*He* that believeth and is baptized shall be saved;" and "*he* that believeth not shall be damned." The *female is not known in the text.* But you say this is a general expression and is intended to embrace the females, just as the word "mankind" is used in a general way to embrace the *whole race.* That is true, but in taking that position you *recede* from

the *strict letter* of the *text;* and when you *open* the *door* to take the *female* in, do you not *open* the *door* to the *infant* also? You are forced to do it. Whenever the door is opened to take the women in because it is a common form of expression, it lets the *infants* in as well as the *women.* When the door is opened to admit a mother, why separate from her the babe in her arms? There is no chance to escape this conclusion. Then, to tie ourselves to the *strict letter* of the *text*, the *women* are *ruled* out as effectually as the *children.*

Now, I will take the commission as recorded by Matthew:

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. Matt. xxviii. 19, 20.

That is the language of the common version that we all use. The original word here translated to teach is one that more correctly means "*disciple*"—"*matheteusate*," from "*matheteio.*" It is not often translated "teach," but most generally "disciple." As that is the leading meaning, there we gather an idea not found in Mark's record. And Luke reveals a part that both the others do not. Matthew says, "Go ye therefore and disciple all nations"—"*matheteusate panta ta ethna*" are the words of the Greek text. "*Disciple* all the *Gentiles*" is the literal rendering. Campbell translates it "*disciple*"; Anderson's and the Baptist translations render it that way, and nearly all the new translations are that way. *First* "*disciple*" and *then* "*teach them all things whatsoever* I have commanded you." The *adults* are to be taught, of course. The Jewish adults were to be *taught*, and were to have the law of God in their hearts; but because they were to be *taught*, and were to have the law of God in their hearts, is no reason that they did not have their *children* with them. They did have their children with them, and all see it

and all know it. Now we have gathered an additional thought from Matthew's record. "Disciple *all* the Gentiles." And to leave *out the children* would not be "discipling *all* the Gentiles." Then in order to "*disciple all the Gentiles*," their *children* must be brought in with them to make them a part of that "*olive tree*" (Romans xi.) into which *the Gentiles* were *graffed.* The Jewish branches that were broken off were broken off with *their children;* and the Jewish branches that remained, remained with their *children.* The children shared in the calamity that befell the parents, and to this day they are wanderers; and the Gentiles, in pursuance of the covenant of God, came into the "olive tree" with their *children.* They became a part of the church. Then it was impossible for the apostles to "*disciple all the Gentiles*" and not bring in the children.

I have mentioned the council called at Jerusalem to settle some matters relative to the Gentiles, where Peter said he was not willing to bind a yoke upon the neck of the Gentile disciples "which neither we nor our fathers were able to bear." That was circumcision, and the law of Moses fastened it upon the Jewish fathers at *eight days old.* The Gentiles were now introduced into the church, and these *Jewish teachers* went out into the congregation of the Gentiles and suggested that they should keep the law of Moses and circumcise themselves; and they never thought of circumcising the fathers without circumcising the *children down to eight days old.* It was at that time that the yoke of circumcision was placed upon the neck of fathers, and in that Peter recognized the children as in the church. The *Jewish teachers knew they were in the "olive tree,"* that they formed a part of the *visible church,* or they would never have proposed to *circumcise* the *children.* For the two thousand years preceding that the Jews never thought of such a thing as proposing to circumcise all Gentile

children. But they recognized the Gentiles now as members of the church, and recognized the Gentile children as members of the church, and for that reason proposed to circumcise them; and Peter called it putting a yoke on the neck of the "*disciples*," thereby recognizing the "*children*" as "*disciples*."

Another thought before I take up matters outside of this commission. It is said by the Anti-pedo-baptists that because there is not that *direct* authority in the New Testiment to bring children into the church that they suppose should be there, therefore it is a false doctrine for which there is no authority. We have shown that the children are in the church by *virtue* of a covenant that antedates this commission. Our opponents must show that they have been *put out*. That is their business. We show the *children in* the *church*, and the *church perpetuated*. Now it devolves upon them to show that the *children* have been *put out*. But they urge their demands, and say we must show a "*thus-saith-the-Lord*" in the *New* Testament or they will not accept it. We don't care if they were in the church before Christ's day. We don't care if God did *swear* to "*build up*" *David's throne* and *Davids kingdom forever*, if you don't show us a "*thus-saith-the-Lord*" for it in the New Testament we will not believe it. God may have put them there by a covenant, and confirmed it with an oath by His holiness, but that is *little matter to us;* we do not care for that; you must show it commanded in so many words in the New Testament. Well, if we cannot do that, what then? Why then it is false. Well now, my Baptist brethren, can you put your finger on the New Testament and produce a "*thus saith-the-Lord*" for *female communion at the Lord's table?* CAN YOU FIND IT? Well, I hadn't thought about that. Can you place your finger on the chapter or verse that says a solitary thing about *female communion?* CAN YOU? Well, I declare!

I had not thought about it; I must have time to think over that. Now if you don't produce it *in so many words* in the New Testament, I will tell you according to your own reasoning it is *false!* I will tell you it is untrue!! I will tell you it is *a curse to the church!!!* Now we have shown you the *infants in the church.* It is not for the *New Testament to put them in.* It was *not for the apostles to put them in.* It was *not for the commission to bring them in.* THEY WERE IN THERE ALREADY, and they have been perpetuated from age to age. There they are; and I *challenge any Anti-pedo-baptist to put them out* by Bible authority. What does he have to do, to do that? Grasp God's covenant to tear it down. He has to tear down God's kingdom that David reigned over, that *Abraham was in*, that the *Gentiles* entered into and the unbelieving Jews were hurled out of. But the *female communion hurts them.* You *open the door for female communion*, my Baptist brother? O, YES. *How do you get it?* WHERE DO YOU FIND IT? Not a line about it in the *whole Bible.* You get it in this way: "The *disciples* came together to break bread." But the women are not mentioned. You have to bring them in under the general term "*disciple*," and when you do that I bring the Gentile *children* in under the general term "*disciple.*" For when those Jewish teachers wanted to circumcise them they were called "*disciples.*" The Jewish children had always been in, and I do not thank you for admitting that they were in; but the Gentile children had been out, and when their parents came in their children came with them.*

I now come to Luke's record of the commission. There is a thought here that we find in neither Matthew

*The Gentile parents could, of course, only enter the visible church on the profession of faith. It was on the professed or supposed faith of the Jewish parent that the Jewish child was circumcised, and it was in like manner on the faith of the Gentile parent that the child of the believing Gentile parent was baptized Thus faith has always been supposed to be present in circumcision and in baptism—personally in the case of adults and representatively in the case of infants.—ED.

nor Mark. It is not material to this investigation, but goes to show that none of the evangelists recorded the whole commission. How much Christ said in his farewell address no man living can tell. Nor do we know all that Peter said in his sermon on the day of Pentecost when he said: "For the promise is unto you, and to your children." It is said: "With *many other* words did Peter exhort."

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 46, 47.

Luke records it in that way. That *repentance* and *remission* of *sins* be preached in his name. Now that referred to those who should repent; not a word about *salvation*, not a word about *faith*. Matthew says: "*Disciple all the Gentiles.*" Mark says: "Preach the gospel to every creature. He that believeth * * shall be saved." Luke says: "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." These are the varied forms of the commission as reported by the evangelists, and they do not tell us that this is all that Christ said or how much He said. It was not a commission to organize a church, but a commission, *first*, to tell who are to be *saved* and who *damned; secondly*, on the part of Matthew, to tell who are to be "discipled," *all the Gentiles*. Then on the part of Luke it was to tell that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

I now wish to make a few remarks about household baptisms. I have never tried to make proof of household baptisms. They are but *circumstantial evidence at best*. When *palpable* proof is wanting, *inference* should not be brought up. It is at best, I say, only circumstantial evidence; but it is circumstantial evidence, and, in con-

nection with palpable proof, tends to confirm it. The Greek word "*oikos*" may mean a family with *infants* in it or it may not. It does not *necessarily include infants* in the family. It may mean a house, a line of people, a single family, or a simple dwelling-place. When it refers to a family, it may mean infants or it may not. When it refers to a line of people, it *necessarily includes the infants*. But the word does not necessarily mean that. For instance, it is said that the Jews were of the house of Jacob; not a literal dwelling-place, but the family of Jacob, his line of people. Then the *infants* are *necessarily embraced in it*. When a single family is referred to, it may be that infants are embraced in it, but it is not necessarily so. Thus we read of the baptism of Lydia and her household. There may have been infants there, but not necessarily so. We read of Cornelius and his house, and there may have been infants in it, but it is not necessarily so because the word *oikos* is used. It would be a strange thing to visit six or eight families in this community, taking the houses as they come, and not find an infant in any of them. The circumstances are favorable to the conclusion that in some of the household baptisms we find recorded there were included infants, for it would be strange if there were no infants in any of them. It is a *circumstance*, plain and *valuable*, in favor of infant baptism; but it is *not direct* testimony. But when we take into account the fact that God's church was perpetuated from age to age by the increase of the families in the church, that that was the underlying law that perpetuated the church before the coming of Christ, and that God's church was called God's house (*oikos*), and we know God's visible family upon earth did have infants in it, and that that family, that church, was sanctified *externally*, baptized, then we make a strong case. There is no chance to work out of that. It is fixed. It is settled. God's house was His church, His family, and

we know that the infant offspring of that family, or house, was in it: and by His own divine command on the day of Pentecost it was reconsecrated, and the new "seal" of water baptism was applied. So far as household baptism is concerned, it is a circumstance wholly on the side of the Pedo-baptists. Now we dismiss that part of the reflections.

I wish to introduce this other New Testament that I spoke of—the Apocryphal New Testament. I will explain a little before I read. It was translated from the Greek text in 1711 by Mr. Whiston, of England, one of the most learned Baptists that England ever knew. It has been in the hands of the church ever since the apostolic day, and Mr. Whiston, the translator, said it was of divine origin, that it was a holy book, dictated by Christ himself and penned down by His apostles after His resurrection and before His ascension. I am only stating what Mr. Whiston, a Baptist author, says about it. The church has never received it as divine authority. It has been in the hands of the church, however, from the days of the apostles as an apocryphal book. I have the Ecclesiastical History written by Eusebius in Constantine's time. It is the first church history that the world ever saw. It comes within three hundred and twenty-four years of the Christian era. Among the canons of the church, he mentions as divine the apocryphal books and also the genuine epistles of Barnabas, Polycarp, Hermas and Ignatius. They were great and good men. Mr. Whiston does not admit that this book is apocryphal. He undertakes to show its existence in the days of Christ, and the very place in Jerusalem where He would meet the apostles and dictate its contents to them to write it down. He presumes to say it was the law predicted by Isaiah and Micah. Well, says one, why insist so much on this and explain so much? I insist upon it so much in this light because Mr. Whiston was a Baptist. Set that down. How did

the book get to the United States? Through what influence? Through some Pedo-baptist, I suspect one is ready to say. No; Mr. Ira Chase, of Newton Theological Institute, a brighter star than whom never shone in the Baptist church, introduced it into the United States, and this is a reprint of the translation by Mr. Whiston, the great Baptist of England who first translated it from the Greek text. Then it comes to us through Baptist hands. Well, says one, do you find anything in that book about the continuation of that old church? Before I answer that question, perhaps I had better read what Mr. Whiston has to say about the book. Mr. Whiston wrote an essay that accompanied his translation of 1711. That is not here; but with this reprint is an accompanying essay by Mr. Chase, who alludes to that of Mr. Whiston and quotes from it. I read from that:

> Of all who among the Protestants have attempted the defence of the *Constitutions* [that is this book], none have gone farther than Whiston, who does not hesitate to assert that these ecclesiastical laws, disciplinary precepts, and decisions respecting doctrines "were delivered personally by our Savior to the eleven apostles, after His resurrection and first ascension, during the forty days which He spent with them." He even goes so far as to determine the place where this was done. "In the famous place of their constant Christian assemblies, in that part of Jerusalem which was built on Mount Zion, whence the Christian law was to proceed according to the ancient prophecies." And he places the *Constitutions*, in respect to credibility, on a level with the books of the New Testament. *Constitutions and Canons of the Holy Apostles*, p. 281.

Mr. Chase adds in a foot-note:

> In his essay on the *Apostolical Constitutions*, wherein is proved, that they are the most sacred of the canonical books of the New Testament.

Mr. Whiston conceived them to be among the *most sacred* of the canonical books of the New Testament, and in *point of credibility* he put them upon a level with the New Testament itself. I do not say that; it is what he

claims it to be. It comes to us from a Baptist translation and a Baptist reprint. But, says one, is there any thing in that New Testament that looks like what I have been discussing in the foregoing lectures? What? *First*, the identity of the church. *Second*, infant membership in the church. *Third*, infant baptism. Is all that in this New Testament that Mr. Whiston says is on a *perfect level* with our New Testament? Do we find church *continuation* there? Do we find *infant membership* there? Do we find *infant baptism* there? Let us see.

Hear this, ye of the laity also, the elect church of God. For the people were formerly called the *people of God, and a holy nation.* Ye, therefore, are the holy and sacred *church of God, enrolled in heaven, a royal priesthood, a holy nation, a peculiar people,* [How much that looks like what I have been reading out of the blessed Bible!] a bride adorned for the Lord God, a great church, a faithful church. Hear attentively now what was said formerly: ablutions and tithes belong to Christ, our High Priest, and to those who minister to Him. Tithes of salvation are the first letter of the name of Jesus. Hear, O thou Holy Catholic church [meaning by the word Catholic, general], who hast escaped the ten plagues, [This is *the church* that is said to have *escaped the ten plagues.* Where? *In Egypt.*] and hast received the ten commandments and hast learned the law, and hast kept the faith, and hast believed in Jesus, and art named after His name, and art established, and shinest in the consummation of His glory. Book II. chapter xxv. p. 42.

Here we ascertain what church it was. It was the *holy* church; the church that was *in Egypt;* that *escaped the ten plagues* and received the *ten commandments.* The next language I wish to call attention to is this:

Let us pray for the Holy Catholic and Apostolic church, which is spread from one end of the earth to the other. Book VIII. chapter x. p. 209.

Here you see why it is called "*Catholic*," as well as "*Apostolic.*" Because it had spread over the earth. On page 210 it says:

Let us pray for our brethren newly enlightened [they were the new converts], that the Lord may strengthen and confirm them. * * * Let us be mindful of the infants of the church; that the Lord may perfect them in His fear, and bring them to a complete age.

That is, to *adult* age. Who? The "*infants* of the church." What church? "The holy *apostolic* church." Here we find the same church that was in Egypt. It was brought out of Egypt with the children in it. In the days of the apostles the children were there. It was the "*holy* APOSTOLIC *church*"; and the "INFANTS" are in it. There are two of the questions answered. Now *were they baptized?* Mark you, we are reading from Baptist sources. Page 146:

But he that saith, When I am dying, I will be baptized, lest I should sin, and defile my baptism, is ignorant of God and forgetful of his own nature. For, *delay not to turn unto the Lord; for thou knowest not what the next day will bring forth.* Moreover, baptize your children and bring them up in the nurture and admonition of God. For the Savior saith, "*Suffer the little children to come unto me, and forbid them not.*"

Here was the baptism of the "*children*" of the church. "Moreover, *baptize* your *children*." The word in the Greek here translated "children" is "*nepia*," and the same word is used for *babes* in the New Testament, Matthew xxi. 16. Whiston says this book is as "*divine*" as our *Bible;* and Ira Chase, who republished it in the United States, says it existed in the church prior to the days of Eusebius, who said it was the property of the church in the days of the apostles. It talks about the *same old church* that came *out of Egypt*, and the *baptizing* of the "*nepia*" of the church. That is the connecting link between the *living voice* of the *apostles* and *history*. We do not claim it as "*divine*," but say it is the *connecting link between the living voice* of the *apostles* and the *history* of the church; and it comes to us through the "*dipping ordeal.*" Now I am done with that book.

If you please, look to that *everlasting* covenant, *confirmed* by the *oath* of *God*, and under which the *visible* church began, remember the covenant with *David*, the promise of the *eternity* of *his throne*, the *eternity* of *his kingdom*, and tell me, if this covenant of God confirmed by His oath is *false*, why you need concern yourselves about *God*, *or the church?* But if that covenant is faithful, and *God's oath* is *faithful*, then we are driven to the conclusion that it is true; and the *history* of the church must agree with the teaching of the Bible in the *perpetuity* of the church in all ages. If the covenant that organized the church with the children in it *perpetuated* it with the children, *faithful church history* will show it; and if the *history* of the church contradicts the Bible, the Bible must stand. But if it is true, it will link in with the covenant of promise to Abraham and the oath of God to David. Now let us see if the *history* of the church does link in with these covenants and these promises. Then if the history of the church agrees with these covenants and promises, if it says the church was *perpetuated* as a church, and the kingdom as a kingdom, if Isaiah, Jeremiah, Ezekiel and Amos spoke truly in saying in the new dispensation the "children should be as aforetime," if Joel spoke truly when he said the *children* should be gathered on the day of Pentecost, and Peter spoke truly when he said, "For the promise is unto you, and to your *children*," then we may expect to find a concurrence with all this in history. And the *history* that *purports to be a history of the church*, and does not agree with this, is *false* church history. But there is no such church history of ancient days.

I read from Dr. Wall, of England, and before I am done I will adduce a leading Baptist of this country as endorsing *this book as true history*. As to the *historical phase* of the question, he is *endorsed by all parties*. Now I will read to show that the church in the hands of the

apostles was in such a condition as God's covenant and oath to David required it to be in. Dr. Wall is here endorsing Dr. Lightfoot. I read from Vol. I., page 28:

> And Dr. Lightfoot says on this account: "I do not believe the people that flocked to John's baptism were so forgetful of the manner and custom of the nation, as not to bring their little children along with them to be baptized."

When? *In the days of John the Baptist.* That is the condition the covenant required the church to be in; to have "*little children*" *in it.* History links in with it, you see. Lightfoot had examined the question before Wall, and Wall adopts his discoveries. What was the "*manner*" and "*custom*" of the nation? What was the "*custom*" of the Jews in the days of John? Let me read that again:

> I do not believe the people that flocked to John's baptism were so forgetful of the manner and custom of the nation, as not to bring their little children along with them to be baptized.

But again, page 29:

> If baptism and baptizing infants had been a new thing, and unheard of till John the Baptist came, as circumcision was until God appointed it to Abraham, there would have been, no doubt, as express command for baptizing infants as there was for circumcising them. But when the baptizing of infants was a thing as commonly known and used, as appears by incontestable evidence from their writers, there need not be an express assertion that such and such persons were to be the objects of baptism: when it was as well known before the gospel began, that men, women, and children were baptized as it is to be known that the sun is up when it is shining, etc.

Does it require any argument to prove that the sun is up when it is shining? It is just as easy to know that the *whole nation* of *Jews* practiced *infant baptism* as it is to know that the sun is up when it is shining.

That settles it from an historical point of view. See history locks hands with the Scriptures at the *very first step*, *before* the *apostles* were *commissioned* and sent forth. "The *whole* nation of the Jews" were in the habit of

having their "*children baptized.*" The children were in the church by virtue of the covenant of God commanded to a thousand generations, and the Jews understanding the requirements of that covenant brought their children to John to be baptized. Wall says further, on the same page 29:

> The whole nation knew well enough that infants were wont to be baptized. There was no need of a precept for that which was always settled by common use.

It was "ALWAYS SETTLED BY COMMON USE." There was no need for a precept for that. Why? Because "INFANTS" were ALWAYS *in the church* from the time of its organization. From the time of Abraham to the coming of Christ, they had *children in the church*, and *baptized* them. But again, page 30:

> It was therefore necessary on the other side, that there should have been an express and plain order that infants and little children should not be baptized, if our Savior had meant that they should not. For since it was ordinary in all ages before to have infants baptized, if Christ would have had that usage abolished He would have expressly forbidden it. So that His and the Scriptures' silence in this matter does confirm and establish infant baptism forever.

Dr. Wall concludes that the very silence of the Scriptures is proof of this matter.

Now I pass from that to the first man after the apostolic days that says anything about infant connection with the church. This is Irenæus, who was born four years *before* the death of John. He was four years old when that old man that loved Christ so much died in the great evening of his life. Irenæus was one of the early fathers of the church and lived a long life with Polycarp, who lived many years of his life with John and was his disciple. In his epistles he talks of being with John, and describes how he looked, his manner of teaching, how he loved the church and how they loved him. He was discipled to Christianity by John. Irenæus

lived much of his life with Polycarp and was converted to Christianity by him. So Irenæus lived four years of his life with John, and all his life with Polycarp. I read from the 72d page of Wall the language of Irenæus within sixty-seven years of the death of John. He speaks of Christ:

> Therefore as he was a master, he had also the age of a master. Not disdaining nor going in a way above human nature; nor breaking in his own person the law which he set for mankind: but sanctifying every several age by the likeness that it has to him. For he came to save all persons by himself; all, I mean, who by him are regenerated [or baptized] unto God; infants and little ones, and children and youths, and elder persons. Therefore he went through the several ages: for infants being made an infant, sanctifying infants: to little ones he was a little one, sanctifying those of that age; and also giving them an example of godliness, justice, and dutifulness: to youths he was a youth, etc.

Irenæus calls *baptism* "*regeneration*" in the sense we call *wine* "*blood*." In the sacramental supper we call the *wine* the "*blood*" of Christ because it is an *emblem* of it, and we call the *bread* the "*body*" of Christ in the same sense. Irenæus called *baptism* "*regeneration*" because it is an *external emblem* of it. He don't mean that *spiritual* and *inward* work, but the "*sign*" or *visible* representation of it. He meant *nothing but baptism*. He simply called the "*sign*" by the *name* of the *thing signified*. Now this is within *sixty-seven years* of the *death* of John, and I have said Irenæus lived four years in the life of John, and lapped a long life with Polycarp, who was a disciple of John and certainly knew whether John tolerated *children* in the church or not. If *John did not*, Polycarp *would not;* and if Polycarp *would not*, Irenæus *would not*.

The next is Tertullian. He expressed opposition to *infant baptism*, BUT NOT THAT ALONE; and his evidence is *greatly abused* by *Anti-pedo-baptists*. He is brought forward as a witness AGAINST infant baptism, *when* HE IS NO SUCH THING. *Only on certain conditions*, which I will

show, was he *opposed* to the practice. He *opposed the baptism* of *adults* as much as *infants*. He fell into the notion that if any person committed sin after he was baptized, *certain damnation awaited him;* and for that reason he advised the delay of the *baptism* of *all parties* till the hour of death. Under these circumstances of course he advised the *delay of infant baptism*. If the *child* is about to die, *baptize* it. He was as much opposed to the baptism of *adults* as *infants*, for he was *opposed* to *neither*. I read from Wall's work, page 94, as to Tertullian:

> For no less reason unmarried persons ought to be kept off, who are likely to come into temptation, as well as those that never were married, upon account of their coming to ripeness, as those in widowhood for the miss of their partner: until they either marry or be confirmed in continence. They that understand the weight of baptism will rather dread the receiving it than the delaying of it. An entire faith is secure of salvation.

That is what Tertullian says with reference to *adult baptism*. He advised the *delay* of *all*. Not *infants alone*, *but all*. He is *not* a *witness* AGAINST INFANT BAPTISM, BUT FOR IT.

I come next to Origen, who lived within two hundred and ten years of the days of John. He was perhaps the most learned man of that age. On page 106 I read briefly from him:

> For this also it was, that the church had from the apostles a tradition [or order] to give baptism even to infants.

That is clear and unequivocal, and it is not worth while to read lengthy extracts. This must suffice for the present.

The next is Cyprian. Some controversy had come up about the *time* of *baptizing infants*, *some* supposing that this ordinance should not be administered to them before the *eigth day*. A council of bishops was called, and they were reverend men, God-fearing men, church-loving men, and they were men in solemn convention to deliberate upon questions concerning the good of the

church and the glory of God. They had before them a letter from one bishop abroad by the name of Victor. I read on the 129th page

We read your letter, most dear brother, in which you write of one Victor, a priest, etc. * * * But as to the case of infants: whereas you judge that they must not be baptized within two or three days after they are born; and that the rule of circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born: we were all in our assembly of the contrary opinion.

All of the contrary opinion. How many were there? *Sixty-six bishops.* They were deliberating about the affairs of the church, and the question of "*infant baptism*" in this shape came up, and Cyprian says they were *all* of the "*contrary opinion.*" That holy convention decided that they might be baptized, and that it was not necessary to wait till the *eighth day.* This council was held in the year 150 after the death of John. Now can you possibly break down common sense and reason so far as to suppose that "*infant baptism*" was an innovation introduced after the apostolic days when it received the universal sanction of this whole body of bishops, among whom was Cyprian, who lapped a long life with Polycarp, John's disciple? But I must glance at this briefly.

The next is St. Austin, a great, good and learned man. He says, on the subject of baptism without faith:

Which the whole body of the church holds as delivered to them, in the case of little infants baptized: who certainly cannot yet believe with the heart to righteousness, or confess with the mouth to salvation, as the thief could; nay, by their crying and noise while the sacrament is administering, they disturb the holy mysteries: and yet no Christian man will say they are baptized to no purpose.

He says "*no Christian man will say* they are *baptized to no purpose.*" He continues:

And if any one do ask for divine authority in this matter; though that which the whole church practices, and which has not

been instituted by councils, but was ever in use, is very reasonably believed to be no other than a thing delivered [or ordered] by authority of the apostles. Wall, Vol. I. pp. 254, 255.

Now in little Baptist and Reform papers and tracts you will find the charge freely made that some pope or priest of Rome started infant baptism; but here St. Austin says "IT WAS EVER IN USE"; and is very reasonably believed to be a thing ordered by authority of the apostles. They *perpetuated it.* The *practice was in the church before the apostles' day*, and they sanctioned it and *perpetuated* it.

I introduce another, Pelagius, who lived three hundred and seventeen years after John. He was an influential man in the church, but he fell into an error. He fell into the idea that *infants* are not *involved* in the *fall* of the race; that they are not *morally depraved*, and hence *not under condemnation.* St. Austin had knowledge of his error and wrote against it; and supposing he would *deny infant baptism*, having denied *infant depravity*, represented him in that light. It was in the days of Innocent, and fearing him, Pelagius immediately wrote out a confession of faith, the thirteenth article of which reads thus:

We hold one baptism, which we say ought to be administered with the same sacramental words to infants as it is to elder persons. Wall, Vol. I. p. 440.

This was a complete meeting of the report that he was *denying infant baptism.* But not satisfied with that, he wrote a private letter to Innocent, in which he says:

Men slander me as if I denied the sacrament of baptism to infants, or did promise the kingdom of heaven to some persons without the redemption of Christ, which is a thing I never heard, no not even a wicked heretic say. [What would he say if he lived now? He lived within three hundred and seventeen years of John and he "*never heard*" even a *wicked heretic deny baptism to infants.* For who is there so ignorant of that which is read in the gospel, as (I need not say to affirm this, but) in any heedless way to say such

a thing, or even have such a thought? In a word, who can be so impious as to hinder infants from being baptized? Wall, Vol. I. page 450.

That was only three hundred and seventeen years from the death of the apostle John. *Where were the Baptist and Reform Churches then?* Did they exist in St. Austin's day? If so, "he *never heard of them*," for he says *infant baptism* was the *universal practice*. And Pelagius thunders it forth that he "*never* HEARD OF A MAN, *no not even a* WICKED HERETIC," that would *deny infant baptism*. There certainly was no body of people then existing of corresponding views with the Baptists and Reformers of the present day. Those men would not talk in the same strain if they were living now, in regard to there being none found to deny infant baptism.

I pass over a long lapse of time and come to the conclusion of the matter. In his history Dr. Wall covers the whole question. Having passed over seventeen hundred and five years, from the birth of Christ down to his own time, and having gleaned all the information possible from other historians, he exhausts the question of infant baptism, when he comes to conclusions one, two, three, four, and on up to twenty and the last, which I will read:

* * And lastly, as these evidences are for the first four hundred years, in which there appears only one man, Tertullian, that advised the delay of infant baptism in some cases; and one Gregory, that did perhaps practice such delay in the case of his children, but no society of men so thinking, or so practicing: nor no one man saying it was unlawful to baptize infants: so in the next seven hundred years, there is not so much as one man to be found that either spoke for, or practiced any such delay. But all the contrary, etc. *Wall's Hist. Infant Baptism*, Vol. II. p. 501.

There was *one* man, Tertullian, who advised a *delay in some cases;* but not *one* who said it was wrong to *baptize infants*. But Tertullian himself said they should be baptized if about to die. Thus in a period of more than

a thousand years there was *only one man* that advised even a delay of *infant baptism*. That man was Tertullian, an African bishop. On the next page, 502, I read again:

> When, about the year 1130, one sect among the Albigenses declared against the baptising of infants as being incapable of salvation, the main body of that people rejected their opinion; and they of them that held that opinion quickly dwindled away, and disappeared; there being no more heard of holding that tenet, until the rising of the German Anti-pedo-baptists, A. D. 1522.

This was the *first sect under heaven* that rejected infant baptism. The Anabaptists of Germany were the next body of people that ever called infant baptism into question. The German Anti-pedo-baptists of 1522 above referred to were a little handful of followers of Peter de Bruis, a priest who was so corrupt that the Roman Catholics could not tolerate him. He rejected infant baptism and tried to get up a rival church; but if they were in favor of immersion, no man on earth knows it. They were simply opposed to infant baptism, on the ground that *infants could not be saved*. Wall says they soon dwindled and passed away.

What about the German Anabaptists? I read from Benedict, the Baptist historian, and intend to establish my position from their own books. Here is a volume that was not written by a diminutive mind. Benedict was no pigmy, but a man of great weight of character. Under the caption of Anabaptists, meaning those who re-baptize, he says:

> Infant baptism they generally condemned. Some of them, however, continued in the practice after the name of *Anabaptist* was applied to them; and as to the mode of baptism, it is certain that the *Anabaptists* were not all *dippers*, as the following quotation will show.

He says they generally condemned infant baptism, but some of them continued the practice; and as to the mode, he says it is *certain* they were not *all* dippers. Now

he gives the quotation to show that. Listen to what your Baptist historian says:

"The first recorded instance of *re*-baptism took place at Zwickau, near Zurich, in 1525, and then (says the person in whose house the ceremony was performed) they were all baptized with *a dipper*."

They were baptized *in the house;* and a *simple dipper was used to baptize them.* They, of course, were not immersed; for do you think it possible they were all crammed into a *dipper?* Now this is the *first case* of re-baptism, and the person in whose house they were baptized said it was performed with *a dipper.* It was poured or sprinkled upon them. But I read further:

"Another re-baptism took place in *Grebel's house. Hubmeyer,* on the occasion of re-baptizing his church at Waldshut, *directed water to be brought in a milk-pail,* and baptized about three hundred. *Benedict's History of the Baptists,* p. 930.

Now do you suppose he *immersed* them all in that *pail of water?* Now here is the *beginning* of the *Anabaptists.* Hubmeyer was a *Roman priest.* He fell out with the Catholic Church about *infant* baptism in 1522. A portion of his congregation abandoned *infant baptism* and became willing to receive baptism anew at his hands; and they were all at one time baptized with a *milk-pail of water.* Were they *immersed?* Benedict says they *were not* dippers. And here is the *beginning* of the Anabaptist party that Wall says was the *first organization* that *ever rejected infant baptism.* Now the Baptists tell us in their sermons, tracts and books that they never had any connection with the *Catholic Church;* but the *first Baptist church* that the sun ever shone upon was an *offshoot* from the *Catholic Church.*

Mr. Benedict, what was the position through all the early and middle ages in regard to infant baptism?

From the time of Tertullian, through all the early and middle ages, no works are extant in opposition to infant baptism. *Benedict's Hist. of the Baptists,* p. 135.

Who says that? David Benedict, the great Baptist historian. None have ever eclipsed him; none ever will eclipse him. He says:

> From the time of Tertullian, through *all the early and middle ages, no works are extant in opposition to infant baptism.*

Where were the Baptist and Reform Churches at that time? In all these early and middle ages they were not to be found. Nearly thirty-six hundred years had rolled their dark clouds by, and the old church, the true church, had stood from Abraham's time to the rising of the German Anabaptists in 1522, and not a voice of any organic church had been heard against infant membership and infant baptism. There it stands, hoary and strong, watched by the never-slumbering eye of God! There it stands for thirty-six hundred years, and not an organic handful to be found to deny to the infants the right of membership and baptism, since the days of Christ? Where was the Baptist Church? Where was the Reform Church? Church history is as silent as the grave as to the existence of an Anti-pedo-baptist Church *before* 1522. But here stands the Pedo-baptist Church, perpetuated through all ages, sustained by the history of the church, sustained by the New Testament, sustained by the Old Testament, originated by the covenant of God, and confirmed by the oath of God.

I next notice the Mennonites, the followers of Menno, who was a Roman priest till 1536. They are now claimed by the Baptists as a church of that day. They are claimed as one link in the Baptist chain. But they were not such Baptists as we have now. They rejected infant baptism, but did not practice immersion. On page 911 Benedict says:

> The Mennonites in the Old World, for ages past, have, as a general thing, administered baptism by pouring and laying on of hands; and the same is true of them in this country, both of the old and new connection.

How did they generally administer baptism? *By pouring.* You are told in modern Baptist books that they were a *true Baptist church* in their day. Were they such Baptists as we now have? No, sir.

I introduce Dr. Robinson. I have two extracts to read from him and I have done with the histories. Robinson was the great Baptist historian of England. He published this work in 1790, and it has been republished in the United States by Rev. J. R. Graves, D. D., now of Memphis, Tenn. Robinson's History is the *ne plus ultra* of the whole affair. What does he say? Listen:

> It was said some time ago, that infant sprinkling was more ancient than the institution of baptism itself, and it may be added with equal truth, that it is more ancient than Judaism; and the origin of it is hid in the most remote depths of antiquity. P. 528.

Do you not see how this links in with what Wall says about the *universality* of the practice with the Jews? Robinson says it is *older* than the institution of Christian baptism; *older than Judaism.* That is enough from that page. Now again:

> Purifying by water is a ceremony of the highest antiquity. Grotius thought it was practiced in commemoration of the flood; and some say the apostle Peter refers to this when he says, "*In the ark eight souls were saved by water: the like figure whereunto even baptism doth now save us.*" Whatever might be the origin, it was practiced by the Romans and the Greeks, the Etruscans and the Egyptians, the Druids and the Celts, and all other people of whom any knowledge is come down to the present times. *Robinson's History of Baptism*, Vol. I. p. 532.

That covers the whole ground. It covers all nations, all people from the flood down to 1790. There is a just historian, the greatest ever produced in Baptist ranks. He covers the ground and traces infant baptism back through all ages. On page 533 he says:

> In Greece infants were lustrated on the fifth day after their birth, and received their names on the seventh. The Romans performed the ceremony on the female children on the eighth day, and on males on the ninth. The lustration was performed at home;

the name was given at the same time, accompanied with various solemnities; and the infant was then carried to the temple of the gods, and was held initiated.

The children were baptized; and if necessary and your patience would permit, I would turn to the pages and show you where he says it was by sprinkling, and calls it baptism. That *settles* the question of *infant baptism*. It was *practiced in all ages, by all nations*, running back to the time of the flood. As to the Dutch Baptists that the Baptists now tell us (in all their books in which they try to show that they are the only true church of Christ) were the true church in their day, how did they baptize? On page 693 Robinson says:

The Dutch Baptists rejected infant baptism, and administered the ordinance only to such as professed faith and repentance; but they baptized by pouring.

There you have it from Baptist authority that those *pure Baptists* back there *baptized by pouring*. They tell us those *Dutch Baptists* were the *only true church;* that they had *preserved* the apostolic *doctrine* in *all its purity*. There we find *infant baptism* traced back *through all ages to the flood*. We find that the Mennonites that rejected infant baptism *baptized by pouring*, and we find that Anabaptists that rejected infant baptism *baptized by pouring*. But in Holland in 1608 John Smyth and one Helwisse *began* the *Baptist* Church. John Smyth dipped Helwisse, and Helwisse dipped John Smyth; and that was the *first church under heaven* that practiced immersion in opposition to *infant baptism*. Then John Smyth left Holland and went to England, and started the *English Baptists*.

Now let us look up the Baptist that endorsed Wall as an historian. Rev. J. R. Graves, D. D., then of Nashville, Tenn., republished Robinson's History and wrote an endorsement of it; and in that endorsement he also endorsed Wall. Now what did Wall say? He says that fifteen

hundred and twenty-two years of the Christian era swept its dark clouds and bright days away, while the church arose through them without a rival body; and that there was not in all that time a single objection to infant baptism. What does Robinson say? That infant baptism has been practiced by all nations in all time; that it is older than Judaism. What does Graves say of all this? In his introduction to the American edition of Robinson's History, written at Nashville, January 1, 1860, speaking of authorities on the general practice of the early ages, which authorities he designated as a third class, he says:

> The most important authorities of the third class are, *Wall's History of Infant Baptism, Robinson's Historical Works, and Orchard's Histories of Foreign and English Baptists.*

The words of the next sentence which I am now going to read you he has capitalized to call special attention to it. He adds: "THESE WORKS ARE OF STANDARD AND UNQUESTIONABLE AUTHORITY." He says *the works* of Wall and Robinson are of *standard and unquestionable authority*. If they are unquestioned, how does the case stand? There never was a church in the world that questioned infant baptism until the rising of the German Anabaptists in 1522. If Robinson is unquestionable authority, how does the case stand? Why, that infant baptism is older than Moses, older than Judaism, going back to the very time of the flood; that it was practiced by the Greeks, by the Romans, by the Etruscans, by the Druids, and by all other people of whom any knowledge had come down to his time, 1790. Mr. Graves says further:

> They [that is, these works] have now been before the world for its criticism, and a detection of their historical errors, if they contained aught, for a series of years. They stand forth to-day unimpeached. They are a vast store-house of varied and valuable historical facts of the utmost importance to Baptists. Every Baptist who can read

should read them, and thoroughly familiarize himself with their facts.

Here, then, stand Wall's statements *unimpeached*, *endorsed* by J. R. Graves. When was the first opposition to infant baptism? In Germany in 1522. If J. R. Graves questions that, why did he endorse it? He was forced to say that, if anything, because he knew it was true. There it is. I could deliver another long lecture on the history of infant membership and infant baptism, but this will have to answer for the present.

I have been laying these questions before the reader. As before remarked, I have, so far as possible, kept the writings of men out of the investigation. I want no help but the Bible. The Bible needs no help. It is the development of the divine Mind, and is perfect within itself. It only needs to be examined and understood. I have endeavored to lay it before you, and while doing so I have asked you to accept nothing as an article of faith that I have not read from the Old and New Testaments. I have linked them together; I have linked the Apocryphal New Testament to them, and the History of the Church to that. There they stand united. It is an eternal tower of strength. Prophecy, Revelation and History stand together. The covenant of the church and the oath of God stand with the Bible, and the Bible stands with history. In all of them there is nothing but a Pedo-baptist church. It is God's church, Christ's church and the Bible's church.

"For her my tears shall fall,
For her my prayers ascend;
For her my cares and toils be given
Till cares and toils shall end."

That is the church I offer you. That is the body of Christ I offer you. That is the church that is destined to extend the mild reign of Prince Immanuel till all nations are subdued, and His mountain kingdom fills the whole earth.

LECTURE XVI.

We now pass from the consideration of the character of the visible church, and its membership, especially that of infants and infant baptism, to the *mode* of baptism. This question is one of *deep* and *thrilling* interest to the church and every lover of Christ and His cause. It is a question that has disturbed the church no little for a few centuries past. It is only until recently that the question of strict immersion has disturbed the church. While immersion has been practiced by some people for many centuries, yet sprinkling or pouring has been practiced as well as immersion. But within the past two or three centuries rival spirits have arisen, and *abusive books written*, some of which were very dangerous books.

I allude to the extremes men run into when they lose sight of the teachings of God. If, in defiance of the plainest dictates of propriety and religion, wild and visionary men have gone to these extremes in the past, it shows us what might be now. We are still human beings, fallible men and women, and unless we elevate ourselves above the muddy waters of ignorance, superstition and imagination by learning truth, we are just as liable to err as were the ancients. It is a demonstrable truth that there are extremes now touching the *design* and the *mode* of *baptism*. It is evident that *two opposites cannot be the same truth*. If the strict immersionists are true in their exclusive position, then those that believe baptism may be administered by pouring or sprinkling are false in their position; and if the latter opinion is true, the former is

untrue. The question for our deliberation at present is a *simple* one. It is a *solitary* question of difference between the strict immersionists and all those who believe baptism may be administered without resorting to dipping or immersion. The strict immersionists are those who believe that dipping or immersion is so essential to Christian baptism that it cannot exist outside of the dipping; that dipping, immersing and baptizing are different words expressing the same thing, and that without a dipping all over in the water, or a *total* immersion, there is *no such thing as Scriptural baptism;* that *dip* is the *baptize*, and *baptize* the *dip*, and that where *baptism* is there is the *dip*, and where the *dip* is there is the *baptism*. This is the solitary thought, the bare thought. It is not a compound or complex question. It is a question of *one idea*, *one thought*, and all should see it and feel it and understand it in order to understand the steps in the investigation of it.

Not until the year 1674 did the world ever see a book of any notoriety in favor of *strict* immersion. Immersion was in the world long before that, but not strictly so. Now it is important that we pay particular attention to these remarks, and when I speak of a book that appeared in England in 1674 as the first that made any serious impression upon the minds of any people in favor of strict immersion, do not understand me to say that then immersion began; for it had been in the world centuries before that, but not strictly so. The same people that practiced immersion before that time also practiced sprinkling and pouring; therefore they were not strict immersionists. The church previously alluded to, an account of which we will find quoted in Benedict's History, and which sprang up in Holland in 1608 in opposition to infant baptism, did so upon the supposition that there was no baptism but sprinkling. John Smyth and Helwisse left England and went to

Holland for the avowed purpose of getting out of what they conceived to be a wrangle about conforming to episcopacy. After getting to Holland, a congregation of non-conformists was gathered up; and John Smyth and Helwisse, two Episcopal teachers, were finally expelled from the church and deposed as ministers; and after their excommunication John Smyth dipped Helwisse, and then Helwisse dipped John Smyth and a few others, and they were formed into a congregation. In 1614 they came back to England and continued their church there, and in 1643 seven congregations had been formed in London. They drew up a brief confession of faith copied from the Westminster Confession, much of it being copied word for word, and some whole chapters incorporated. In the chapter relative to baptism they prescribed immersion, as a matter of course, but there was no noise made about it till 1674. About that time one Danvers, who had been in Cromwell's army, turned teacher among them. He and a number of other persons were in several secret conclaves to overthrow the kingdom; to dethrone the king and behead him. Their designs were discovered, however, and as a number of them were cast into the Tower and put to death for treason, Danvers escaped to Holland to save his neck, and died there a fugitive from justice.

In 1674 he wrote the book I mentioned, in opposition to sprinkling and pouring and in favor of *strict* immersion. He garbled the writings of Pedo-baptists, making them talk in favor of strict immersion, a sentiment they never believed. As soon as the book made its appearance the great man Baxter, author of "*The Saints' Rest*," exposed it. Wills, of the Church of England, did the same thing in 1675, and he went so far as to produce an ancient document to prove the charge of *forgery* upon Danvers, showing he had added words and left out words in his quotations from the books of the dead to make

them advocate a thing they never thought of. That is the history of the first book that made any impression in favor of *strict* immersion. Now with these explanatory remarks I read from the ablest Baptist book ever written in favor of the dip—a word which they themselves freely use. They say that outside of immersion there is no baptism. That is the Baptist view, that is the Reform view, that is the Tunker view, and that is the Mormon view, that outside of the dip wholly in water there is no baptism. They understand the Greek word *baptizo* to be *equivalent* to the English word *dip*; that the Greek word *baptizo* and the English word *dip* begin and end at the same point; that they are perfect synonyms; and that being so, outside of the dip there is no baptism. If their assumption is true, their conclusion must be true. I now read from Dr. John Gale, of England, who was the appointee on the part of the Baptists of England to review the work of Dr. William Wall. Gale lived in the time of Wall, and when Wall's work was published he was appointed to review it, and when his work came out it was called "*Reflections upon Wall's History of Infant Baptism.*" Of course the Baptists selected Gale to do this work because they regarded him as their ablest logician. He was the man they secured to undertake this work. It is reasonable to suppose that if they had had a greater man in literature, criticism and theology, he would have been selected instead of Dr. Gale. We must regard his work, then as the ablest thing they could produce. And if the cause proves to be untrue and false in his hands, it certainly is a weak and false cause. I read from the 97th page of Dr. Gale's work (see Wall, Vol. III. p. 97):

But Mr. Wall's management is not likely to have so good success; the point must be treated with more temper and modesty, as well as stronger argument, if it be really intended to gain us; but neither his arguments nor any other which yet have been produced,

will prove what they are brought for, as I will now endeavor to shew: and I will begin with the words *baptizo* and *bapto*, for they are synonymous, as Mr. Wall himself likewise seems to allow; and therefore I shall promiscuously cite the instances wherein one or the other word occurs.

You see he assumes that *baptizo* and its root *bapto* are equivalent one to the other, and that therefore it is unnecessary to search for either alone; hence he says he will promiscuously cite the instances wherein either one or the other occurs. That is plain enough. Again, on the 98th page he says:

And I cannot see but the word *baptize* necessarily includes *dipping* in its signification, and that Christ, by commanding to baptize, has commanded to dip only.

That is his position. Because it *necessarily* means dip, when Christ told His disciples to baptize people He told them to *dip only*. He assumes that the original word meant dip and dip only, and that when Christ gave the command to baptize He meant *only dip*, and if otherwise, it devolves upon us to show it. You see the point he makes. Further along on the same page he says:

I have carefully observed it a considerable time, as it occurred in reading, and assure you I never found it once used to signify to "pour or sprinkle," or anything less than dipping; and I may challenge any man to shew a single instance of it, etc.

Now if in the universally wide range of the use of this word by the Greek writers before the coming of Christ it is never used outside of the sense of dip, then he is right on that point. That is a Baptist assumption, not ours; that is their undertaking, and the *onus probandi* is theirs, not ours. He says he does not remember a single instance in which it had the sense of pour or sprinkle, or anything less than dipping, and he challenges any man to show a single instance of it. Now on the 100th page of Dr. Gale's work I read again in keeping with that:

Nay, I do not remember one passage where all other senses are not necessarily excluded besides "dipping"; as may be seen from these quotations.

Here you see he says he does not remember in all his reading a single passage where *all others senses are not necessarily excluded besides that of dipping*. Now, if the strict immersionists lose this question, they have *lost all*. That must be made good, or their theory of strict immersion is destroyed. They do not undertake to prove that the word *baptizo* sometimes means dip or immerse and sometimes something else. That is not what they say or believe. Their *assumption is* that it *never does* mean anything else *but dip*. That this was the uniform use of it when the language was a living and a spoken language. That it *necessarily excludes* all other meanings *than dip*. That is what they have to prove, or their cause is a lost cause.

Now I introduce Mr. Gale himself as a witness to destroy his own theory. As I have said, Dr. Gale was the appointee of his party to review the work of Wall, which was the wonder of the world when it came out, and is yet. It never was eclipsed and never will be. Gale had his cause in his own hands and understood it if anybody did; and now do you suppose that such a man would make assertions that he himself would turn round and destroy? If he fails to make out his case it is because it is a bad case, for Dr. Gale was an able man. The failure was not on the part of Dr. Gale as a literary man, or as a theologian, but it was in the cause he was trying to sustain. The *deficiency* was in the *cause*, and not in the *man;* for if he had had the right cause in hand, he would have made a tangible and strong defense of it. There is no doubt about that. Now remember what I have read to you from Gale, for I will show that he destroys his own theory. He said he did not remember *one passage* in all the classics where all other senses are not necessarily excluded besides that of dipping. Thus in every solitary place it means dip and nothing else.

Now let us see if the Doctor did find any such passages. I read now from his own work, page 108:

> There are other passages, somewhat akin to these, which seem however to leave a little more room for the objections of our adversaries; where, though indeed the word is used, it appears by other circumstances that the writer could not mean *dip* by it.

Now what does he say? He tells you, in one place, that the word *baptizo* always *means dip and nothing else;* that it necessarily excludes all other senses besides dipping; that he knew of *no* "*passage*" in the classics where it did mean anything else; and that he might "challenge any man to find a *single instance* of it." And now he tells you that he has found them. Well, well; he has slain his own cause the very first plunge he makes. What do you say? How does it look? There is no "passage" where it does not mean dip to the exclusion of all other meanings;but—

> There are other *passages*, somewhat akin to these, which seem however to leave a little more room for the objection of our adversaries; where, though indeed the word is used, it appears by other circumstances that the *writer could not mean dip by it.*

He tells you in these passages the writer COULD NOT mean dip by it. Now how is that? He says it always means dip, and it does not always mean dip. If there was nothing else of the kind in all of Dr. Gale's book, his cause is dead there at the very entrance of the investigation. But I read again on page 109:

> We may see instances of this in Aristophanes, as when he says Magnes, an old comic of Athens, used the "Lydian music, shaved the face, and smeared it over (*baptomenos*) with tawny washes."

Baptomenos is the very word used here, and he translates it "*smeared.*" If he meant dip and dip only, why did he not translate it that way? He says that is one instance when it does not mean dip; and on the 98th and 100th pages he says there is *no instance* of it. Then he goes on to say:

Aristophanes expresses this by *baptomenos baptraxeiois;* not that he supposes they dipped their faces into the color, but rather smeared the color on their faces.

Again he says:

In like manner Aristotle says [speaking of a substance], "If it is pressed it dyes (*baptei*) and colors the hand."

Now Dr. Gale himself says it did not mean dip here; yet we have *baptizo*, *baptomenos*, *baptei*, etc., from the root *bapto;* and the strict dippers tell us that wherever the *bap* is there is the dip. But let me mention one other item only with reference to Gale's work. It is found on page 100. It is the case from old Homer, the Greek poet. He took it into his head to poetize a war between an army of frogs in a lake and that of some mice on the land. The mice approach the lake bloodthirsty for the frogs, and as a mouse drew near to the border of the lake, Homer represents him as being slain, and he says the champion fell, breathed his last, and the lake was baptized with his blood. There was the *baptizo*, but where was the *dip?* Was the lake dipped in the blood of the mouse? Dr. Gale brings it up to prove the truth of immersion; and he says literally the lake was dipped in the blood. It is false before heaven and earth; there is not a solitary syllable of truth in it. It is perfectly absurd to talk of dipping a lake in the blood of a mouse.

I come to Dr. Carson, the ablest immersionist Ireland ever produced. On page 23 of his very able work he speaks of a conversation between one Dr. Newman and Prof. Porson, of the London Institution. Dr. Newman told Prof. Porson that he had been anxious to hear so proficient a Greek scholar read some from the Greek Testament. It is said he took down a Greek Testament and read some, when the word *bapto* occurred. And after he was done reading in kindness to Dr. Newman, that gentleman asked him which of the two words, *bapto* or

baptizo, was the stronger in favor of immersion. It is said that Prof. Porson replied that if there was any difference, *baptizo* was the stronger, though *bapto* was the root. That is an inconsistency that Dr. Carson himself points out. It is impossible for a derivative word to be stronger than the parent word. Yet Prof. Porson is introduced by Dr. Carson to prove that nothing is baptism but a total immersion. He turns around and contradicts his own witness. He wants you to believe what Prof. Porson says, but he will not believe it himself. I read from Carson:

> I should like to know in what respect this eminent scholar considered *baptizo* to be a stronger term to denote immersion than its primitive *bapto*. I wish we had his opinion more in detail on this subject. As expressive of mode, the derivative cannot go beyond its primitive. As to *totality of immersion*, the one is perfectly equivalent to the other.

He says *baptizo* means *total* immersion, and *bapto* means *total* immersion. They are synonyms as to the *totality* of immersion, no difference at all. That is Dr. Carson's position as to the two words. Now from page 55 of Carson's "*Mode of Baptism*" I read what they do mean:

> My position is, THAT IT ALWAYS [*baptizo* is the word he is considering] SIGNIFIES TO DIP; NEVER EXPRESSING ANYTHING BUT MODE.

How much? A *total* immersion. The word "*always*" means that, and never anything else. Dr. Carson was the great immersion champion of Ireland. Now, Dr. Carson, turns about and walks off from this. He has been going up the hill from the twenty-third to the fifty-fifth page, and he tells us it means nothing but *total* immersion; that it expresses "*nothing*" else "*but mode.*" Now let us hear the same man talk on the other side of the hill. Page 403:

> Must I tell you again and again, Mr. H. [Hall], that we never pretend to prove the extent of the immersion from the word itself?

But on the twenty-third page he says *baptizo* and *bapto* both express "*total*" *immersion*. Now he is on this side of the hill and cannot see what he said on the other, and he says: "Must I tell you again and again?" It seems he had been repeating it. What? Telling Mr. Hall that he "never *pretended*" to prove the "*extent* of the immersion from the *word itself*." Now is not his cause a lost cause? Does he not ruin himself? He says first it does mean *total* immersion, and now he says it does not. But Dr. Carson further says:

> I wish to treat my antagonist with respect; but it is difficult to avoid an expression of contempt in repelling such allegations.

"We can prove a *total* immersion," etc. There is the "*total*" again. How does he get it? On the twenty-third page he says he gets it *in the word;* that it means that, and nothing else. "We can prove a total immersion, but we are not to prove it from the word itself."

Yet the "*word itself*" means that, and nothing else. We can prove it, but we are not to prove it from the word itself. Now thus we see the cause of strict dipping is slain by the hands of its strongest friends. It is *false*, UTTERLY FALSE; it never had a syllable of truth in it, and has not now. Mark you, it is not the undertaking of the strict immersionist to prove that the word sometimes means that. Their cause is *one thought*, *one idea;* and that *one idea* is that the word *baptizo* has but *one meaning*, and that is "DIP"; and that anything outside of dip is no meaning of that word. That is their cause. Dr. Gale slays it, and Dr. Carson annihilates it; it is *suicide*. I am only showing that they contradict themselves. They say they are sustained by the classics. But the classics and the dictionaries are *against them;* and they show it themselves. I am sure I would not speak extravagantly if I were to say Alexander Campbell published it to the world four hundred times that all the lexicons and commentaries of past ages sustained the

position of strict immersion. That was published to the world many times, and the Baptist brethren have done the same thing. I speak in the kindest terms of Mr. Campbell, for whom I entertain the kindest feelings. I can do him no good, now that he is gone, and I am sure I would do no ill to his memory or stain his slumbering ashes. Nor do I wish to do injury to any one. But I wish to show how they stand on the lexicons, for it has a thousand times, first and last, been published to the world that all the Greek lexicons are on their side of the question. Their assumption is that the word *baptizo* always means dip; and we have shown from a few instances of their own selection that the classics are *against* them. Now, Dr. Carson, do you believe that the word means a "*total*" immersion, and *nothing else?* Yes. Mr. Campbell believes that? Yes. You and Mr. Campbell stand side by side as to that? *Yes.* Mr. Campbell's cause is my cause, and my cause is his, so far as strict dipping is concerned. Well; Mr. Campbell has said that all the commentaries and all the lexicons are on his side—that is, the side of strict dipping. And now, Dr. Carson, you stand shoulder to shoulder with Mr. Campbell for strict dipping, what do you say about the lexicons and commentaries? Page 55:

> My position is, THAT IT ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANYTHING BUT MODE. Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons.

How came it to pass that Mr. Campbell, during his life, published it to the world so many times that all the commentaries and lexicons were on his side, when he stood shoulder to shoulder with Dr. Carson, and Carson rises up in his presence and says they are all *against him?*

Now just look at that case! The *whole* learned world of commentators and lexicographers "*against*" the

cause of strict immersion. How many strict immersionists stand against the *whole learned world?* Mr. Benedict, the Baptist historian, from whom I have quoted, tried his best to count them up, and only found one million and a half the world over. How many Pedobaptists are there in the world? Over three hundred millions. Only one million and a half of strict immersionists reported, in a dipper's figures too! They not only rise up against the three hundred millions of Pedobaptists, but against all the *literature*, *lexicons* and *commentaries*, and declare themselves THE only church of God in the world! Is it a true cause, think you? But I read further to show what it requires to be a strict dipper. I will let Dr. Carson describe it himself in the following language:

> Many may be startled at the idea of refusing to submit to the unanimous authority of lexicons, as an instance of the boldest skepticism.

A "*refusal*" to do what? A *refusal* "to *submit* to the *unanimous* authority of *lexicons*." It is a "*refusal to submit*" to the voice of the *whole literary world.* That is what is required, according to Mr. Carson's own showing, to be a strict immersionist. That is only a slight touch of the exposure that the strict dipping cause is subject to. I have the work of Dr. Conant, of the United States, here. He simply takes the same position that Mr. Campbell, Dr. Gale and Dr. Carson take; and it is known to all that this is the strict and naked question. A dip, or no baptism; that is their position. Then you see it falls at the bar of the classics. It falls by the dictionaries. It falls at the bar of the commentaries. It falls in the hands of Dr. Gale. It falls in the hands of Dr. Carson. He tells us on page 413 that he does not pretend to prove a total immersion from *baptizo* itself. His cause is forever swept away by this. It is a false cause. Our search for the foundation of this cause

has satisfied us that it does not rest on the rock of truth.

I pass from this part of the reflections to the Bible. I am sure the reader will be pleased with this, for the Bible, after all, is the standard. Lexicographers may err; classic writers may have used words incorrectly sometimes; and fast speakers sometimes, in the haste of talking or writing, will use a word not well selected; and to make an infallible standard of man's use of language will never do; but we can go to the Bible and rest satisfied in its arrangement.

Now, my Baptist and Reform brethren, are you willing to look at this question and understand it in the light of God's ever-blessed word? And are you willing to stand with it or fall by it in that light? We may get up confessions of faith, we may put out abstracts of principles, we may go to the classics and the dictionaries; but when time and its ills are done, when earthly toils are over and we have finished our march from the cradle to the grave, and we appear before the judgment seat of God, they will do us no good. And we may decide wrong, though we take the whole literary world for a standard; but by the Bible, fairly construed, fairly understood, we may stand, and by that we must be judged. Do you remember that Christ said to the Jews, "The words that I speak unto you shall judge you in the last day"? Our confessions may be wiped out of existence, disciplines may be consumed in the flames; but though all books be destroyed in that terrible conflagration, God's blessed word is lodged in His own eternal mind. This must be our standard; and now the question is, *Is strict immersion sustained by the Bible?* Though I have disproved it from Dr. Gale, though I have disproved it from Dr. Carson, though I could disprove it from Mr. Campbell, that is not saying that the *Bible* does not sustain *strict* immersion. I have shown that it is a *false cause* at the *bar* of the *classics;* I have shown it is a *false cause*

at the *bar* of the *lexicons;* I have shown it is a *false cause* at the *bar* of the *commentaries;* but that is not showing it is *false* at the *bar* of the *Bible.* There is some hope yet, Baptist and Reform brethren; the *classics* are not the *Bible*, the *dictionaries* are not the *Bible.* We will dismiss them and take up the *final test.* Here is the *torchlight* from *earth* to *glory.* This will light up the dark "valley of the shadow of death." This I introduce as the great standard, at the *bar* of which we must *settle* this question. Now, *what is the point?* That *outside* of the *dip* there is *no baptism. That is the naked question.* A proper administrator may in any other way apply water to a proper subject in the name of the Father, Son and Holy Spirit, yet it is an empty and meaningless performance and *no baptism*, according to the *strict immersion theory*, that *baptism cannot exist* WITHOUT *the dip.*

The *first* case I mention in the Bible is that of the Israelites crossing the Red Sea. They numbered about three millions of persons and they marched in the form of a hollow square. Of course it required a wide lane for them to pass through. How wide? Think you less than five miles? Three millions of people is a vast concourse. But if their ranks were only a half-mile wide it does not matter. The sea by the breath of God, called the wind, was agitated and the waters were divided (Exodus xiv.), and it is said the depths were congealed. The waters stood up as two mountains, one on the right and one on the left, and the wind continued to blow till the bottom of the sea became dry ground. And the Israelites crossed the *sea upon* DRY GROUND. Well, what of that? *What of it? Were they* DIPPED? *No;* whoever *thought* of such a thing? *Dipped walking along on dry ground?* Whoever thought of a *dipping* there? Then all decide that they were *not dipped?* Certainly; there was no water there; they were *walking on* DRY GROUND. Now, suppose I take the position that they *were dipped*, would you not

ask me *what* they were *dipped in?* Were they *dipped in water?* No. Were they *dipped in oil?* *No.* Were they *dipped* in wine? No. *Where were they?* They were *walking on* DRY GROUND in the lane made by the congealed waters on *either side.* Well, says one, why talk all that foolishness? Whoever said they were *dipped?* Well, I am going to show they were *baptized* along there; and if any man can show they were *dipped*, I will thank him to do so. All attention. Somebody's theory is going to *die.*

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. I. Cor. x. 1, 2.

BAPTIZED ON DRY GROUND! Were they DIPPED? You have already decided that they were not dipped. Well, *they were baptized*, were they not? Will anybody say *they were not?* What do you say, *anybody?* Were these Jews *baptized?* Is there anyone that will contradict Paul? I challenge any to say they were *dipped.* Then I challenge any to say *they were baptized.* Now I do not care which way you say it, Paul says they were *baptized*, and that is *true.* Will you say it? You say *they were not dipped*, and Paul says they *were baptized;* therefore *baptism can exist* WITHOUT THE DIP. If you say they were *dipped*, you contradict every phase of common sense. They were *not dipped*, and everybody knows it. They were *baptized*, and everybody knows it; therefore the *baptism exists outside* of the *dip.* Here *strict dipping* dies at the *first passage* we examine *in the Bible.* It died at the tribunal of the classics. It is a lost cause at the hands of the dictionaries. Dr. Carson himself says so. It is lost at the bar of the commentaries, and it is lost at the bar of the Bible and common sense. Now here *is the baptism, but where is the dip?* IT IS NOT IN THE BIBLE, but *baptism is;* therefore the *dip* is *not baptism.*

Now, that is *demonstrated*. Anything that can be *demonstrated* is *settled* or proven beyond a reasonable doubt, and sensible people will not call it in question. If I assume a certain thing to be true, and it is clearly shown to be not true, that *settles the question*. If I assume a thing is not so, and it is conclusively shown to be so, that settles the question. Now have I not satisfactorily established this question?

The solitary thought in question is, that *outside* of immersion or *dipping* there is no such thing as *baptism*. That is the exact point. I have shown that there was a *baptism* where there was *no* immersion, *no* dipping, and that therefore *dipping* or immersion is *not baptism*. That is demonstration. I say that gold is not silver. That is a manifest truth. Now if I turn round and say, therefore silver is not gold, that is *manifestly* true. If *one thing* is not the *other*, then the *other cannot* be *that* thing. If *gold can exist without silver*, then SILVER IS NOT GOLD. If *fire can exist without water*, then WATER IS NOT FIRE. *Darkness* is *not light*, therefore LIGHT IS NOT DARKNESS. If *baptism can exist* WITHOUT DIPPING or immersing, it proves beyond all contradiction, or even the shade of a doubt, that the *dipping* or the immersing IS NOT THE BAPTISM. They *cannot* be *one* and the *same thing* if *one may exist without the other*. Here was *the baptism* where there was *no dipping*. Therefore the *dipping is not the baptism*. Then, so far as the *Bible* is concerned, the *strict* immersion cause, if not dead, is in a dying state. I do not presume to say that the kind friends who have accepted *dipping* were rebellious against the divine command, but it is their misfortune to have been misled. I believe there are just as true Christian people who have accepted the dipping theory as any others are; but our purity of motive never makes *untruth* a truth.

"Well," says one, "if you will allow me to say a

word, I will set you right." Certainly. "Did you not read from Paul awhile ago that those people were *under that cloud?*" *Yes.* "Do you believe they were?" *Yes, I do.* "Did you read there that they passed *through the sea?*" I *did.* "Do you believe it?" I *do.* "Well, if they were *in the sea*—that is, *between* the walls of water—and the *cloud* was *over them* from *shore* to *shore*, and they were *wrapped up amid* the *cloud* and the *sea*, that was their baptism. That is the way we immersionists fix that. We do not take the ground that they were taken up and *dipped down;* but they were *surrounded. That is the baptism.*" Yes, I know how the immersionists *fix* that. I used to broil meat upon that altar myself. I know all about it. Paul never said the Jews were *under that cloud while crossing the sea.* You have it wrong. I will make the issue, not between *you* and *myself*, but throw the question of disparity between the *dipping brother* and *Moses*. The quarrel lies, then, not with *me* at all. The Jews were *not under the cloud* when they crossed the Red Sea. I am going to have Moses *uncover* them, and it will be well done, for *Christ* was there telling him to do *everything* he had to do. If you will turn to Exodus xiv. 19, 20, you will find it said that the *angel* of the Lord, which went "*before*" the camp of Israel, *removed* and "WENT BEHIND" *them;* and the "PILLAR of the CLOUD *went* FROM BEFORE *their face*, and *stood* BEHIND them," and remained "*between*" them and the Egyptians. Paul says they were "*under*" it, while it was passing from "*before them*" to "*behind* them"; and that was *before* they had entered between the walls of water at all. So you cannot make a "*covering up*" *in the sea out of that.* It was in the night they crossed. The "pillar of cloud" was *behind* them, and their *only* "*covering*" was the star-bespangled heavens. Paul says they were *baptized.* There was *no* "*surrounding*," *no* "*submerging*," yet they were *baptized.* That is ETERNALLY FIXED; and there is not a

dipper on earth that can *raise wind* enough to *blow that "cloud"* OVER them. *Christ* took it BEHIND them, to keep the Egyptians from crowding upon them while they were crossing. *Christ baptized* them there *without dipping, without submerging, without plunging, without immersion.* He *baptized* them, and it was done *right.* The "*dip*" is DEAD, then.

Let us try another Bible case. Daniel iv. 15–25. Here is an instance of a person who was baptized about twenty-five hundred and fifty-seven times, and whatever benefit there is in it he must have received a liberal share of it. Nebuchadnezzar, a wicked king of Babylon, was banished from his throne and condemned to associate with the beasts of the field until "*seven times*" (meaning seven years) had passed over him. In Revelation you will find a description of these "*times.*" A "*time*" in the Scriptures was a *year;* and a "divided time" was *six months,* or half a year. It was said of Nebuchadnezzar by Daniel that he should be driven from his throne to eat grass with the oxen "till seven times passed over"; and that his body should be *wet with* or *from* the dews of heaven. In the Septuagint the word at that place is *ebaphe*, and the preposition is *apo.* His body was *baptized from* or out of the dews of heaven, or so much of it *as fell upon him baptized* him. So fine were the particles of dew that the natural eye could not see them coming down; yet it is said he was *baptized* from the dew of heaven. Was he *dipped?* Was there so much dew that it formed a *pool of water* in which he was *immersed?* He was *baptized* from the dew of heaven somehow, and for seven years it was kept up. It was not from the damp of the *earth* around about him, for it is said to be the "*dew of heaven*" that settled down upon him. There was the *coming down* and *settling upon him* of the *dew of heaven;* yet *inspiration* says *he was* "*baptized* from the dew of heaven." Was he

dipped? There was NO DIP in the case, and every one knows it. Was he *submerged?* Every one knows *he was not.* Was he *plunged?* No one will say *he was.* Was he *baptized? Inspiration says he was.* There is the *baptism*, but *where is the dip?* Is not that more *demonstration?* Now, who is unwilling to believe that? Who will be so reckless? Here is the *baptism;* but there is no *dip.* Now, I have given you two cases from the Old Testament, and *strict* immersion *dies* at the *bar of both* of them. And now I will go to the New Testament:

"In those days came John the Baptist, preaching in the wilderness of Judea." John was called the Baptist because he baptized. It was not the name of any party, as it now is; and there never was any propriety in calling a party by that name. All the members of the Baptist Church are not "*baptists*" in John's sense. The word is expressive of official duty. He was called the Baptist because he was baptizing. Christ was not a baptist in the literal sense, though He baptized. Christ himself did not baptize anyone *with water*, and hence He was not a baptist in John's sense. Every one that baptizes *with water* is a baptist in the strict sense of that word.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Matt. iii. 5, 6.

Here is that *in.* Now, just let it stand as it is. You ask me *how* I understand *they were baptized.* I am not talking about whether it was *in* Jordan or *not.* I speak with reference to the *how. How* were they baptized? I say I *think* John "*poured*" the water upon them. *Tut*, TUT; where do you get the idea of "*pour*" there? Now, that is my *opinion* about it. I am talking about it as pleasantly as I can. Now, how do *you* think they were *baptized?* Why, *they were* "*dipped*" *in.* Now it is *my* time to say *tut*, TUT. Where do *you* get the *dip?* I get it in the Book. *You* say the "*pour*" *is*

not there; it is my time to say the "*dip*" is not there. But you just *guess* at the "pour." Well, it is my time to say you just *guess* at the "dip." I have as good a right to *guess* as anybody else. If you will not have *my guess*, I will not have *your guess*, so we are even at guess-work. Now about that *in* I am going to make a remark or two, which will be criticised and searched as with a lighted candle, and if it is an honest candle I have no objections. Of course, if I say amiss what I have to say about the Greek preposition, I will stand exposed, and be so published all over this land. Now I preface my remarks about it with this statement. The Greek preposition here translated *in* is *en*, and it has a wide range of meanings. It means *at* just as properly as *in*. It means *in* just as properly as *at*. It means *by* just as properly as *at* or *in*. And it means *with* just as properly as *by*, *at* or *in*. And it means *through* just as properly as any of the others. Therefore, the context where it stands must determine whether it means *in*, *at*, *by*, *through* or *with*. So we cannot base an infallible argument upon this little Greek particle. *Nothing* can be settled as to *how* they were baptized from the preposition; and if it always meant *in*, it would not fix the "dip."

Let me illustrate. I once saw a lovely youth of perhaps eighteen or nineteen years, the expression of whose eye was but a reflection of intelligence, wade out into the river with a minister where the water was about twelve inches deep; and then the minister, with a small cup filled from a crystal wave of the Ohio raised above the youth's head, poured it upon his forehead in the name of the Father, and the Son, and the Holy Ghost, and said amen. The youth arose from his knees, for he had knelt in the water, and laid his arms lovingly upon the minister, and with the tears streaming from his eyes (How strange that pleasant feelings are productive of tears like grief!), and with his eyes turned towards

heaven, said, "Glory to God! I have now received the emblem of that internal work that freed my soul from the prison-house of sin." He waded out of the water, and there stood that mother who had watched him when she rocked him pleasantly in his cradle, and assisted his tottering steps when learning to walk. So anxious was she to embrace her son that she took a step or two into the water, and there maternal and filial lips met as never before. She laid her arms about her boy, and then on the bank of the Ohio arose a shout from the people of God, while in the upper sanctuary the angels pleasantly touched their golden harps, and sent through the fields of eternal day a song that mortals are strangers to. The young man waded down *into* the water and was baptized and then came *up out of* the water; but there was no dip in the case. No plunging; no submerging; no immersing, but a baptizing; for, thank God! baptism is not tied up in dipping or immersing.

At the eleventh verse of that same chapter of Matthew, John says:

> I indeed baptize you with water unto repentance [and the same Greek preposition *en* that in the sixth verse is translated *in* is here translated *with*]: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

There is the prepostion *en* again translated *with*. I baptize *with* water, he shall baptize *with* the Holy Ghost. Now, what was baptizing *with* water and *with* the Holy Ghost? We are told that to baptize *with* water the party must be dipped into the water. Then, according to the strict immersion theory, for they tell us baptize means nothing but dip, to be baptized with the Holy Ghost would be a dipping of a party into the Holy Ghost, which would be a most extraordinary procedure. When you baptize one *with* water by dipping, do you not take the person out again as soon as you can? See the minister

who dips that tender young lady, how anxious he is to extricate her from the enclosing waves in a moment of time. That is what it is to dip one in water. To baptize in water you dip the party in and take him out immediately. Now what is it to baptize with the Holy Ghost? Are they *dipped into* the Holy Ghost and *taken out* as soon as possible? If so, what good does it do? But to baptize with the Holy Ghost is not to dip in the Spirit. But John baptized with water. A few words relative to this preposition *with*. It has *two* leading meanings. First, *instrumentality*. I say, the present scribe writes *with* his pencil; then the *with* expresses instrumentality. He applies his pencil to the paper and writes with it. Its second leading meaning is that of association. I say, I went with my friend to the city. It expresses no instrumentality there, simply association. But in the other sentence it points out the instrument the scribe makes use of in writing, not association. These are the two leading senses of the use of the preposition *with*. John says, I baptize you *with* water. Not in the sense of association with water, but in the sense of instrumentality or means, I do a work. What work, John? I baptize *with* water. He made the water the instrument with which to baptize. Hence, he applied the instrument to the subject to baptize the subject, and not the subject to the instrument. Now, I am sure that is of easy comprehension. Now, I have suggested the present writer as a case in point. He writes *with* his pencil; the pencil is the instrument. Now does he lay his pencil down and roll his book about over the pencil? Does he apply his book to the pencil, or his pencil to the book? I say, the schoolteacher whipped John severely *with* a switch. Did he apply the switch to John or John to the switch? I say, a boy cut wood *with* an axe. How? Did he lay the axe down and pound it with the wood? I say, the gentleman shaves his face *with* a razor. Does he lay the razor down

and rub his face over it? Does he apply his face to the instrument or the instrument to his face? John baptized *with* water. What was the work the gentleman did? Shaved himself. How? *With* an instrument. What was the work John did? Baptized. How? *With* water. Did he apply the subject to the water or the water to the subject? Every one has common sense about the reporter writing *with* his pencil, the teacher whipping John *with* a switch, the boy cutting wood *with* an axe, and the gentleman shaving his face *with* a razor, but when you lose sight of these things and get to Jordan some have "dip" on the brain and forget all about them.

Well, says one, there is a sink-hole there, and you had better take care. It is a pretty deep one, and Pedobaptists that wander around are liable to fall in and break their necks. Well, tell me quickly if I am ready to fall in now. You know what it is. You know that it is said our blessed Master, after He was baptized, went straightway "out of" the water. Out of it! What was He doing in it? Why He was to be dipped. But you *guess* at the "dip." It is not in the Bible. If you ask me what I think about it, I will tell you I think He was not in the water at all, and that it was poured or sprinkled upon Him. But the Bible doesn't say so. Nor it doesn't say He was dipped either. But the dipper says, I charge you to close your mouth about our blessed Master being sprinkled, for it is not in the Bible. And I charge you to be silent forever about the dipping. Why? Because it is not taught in the Scriptures either. It is an *inferred* affair; a guessed-at business. Well, but what was He doing in the water? You are assuming what needs to be proven. He was not in the water. But it is said He went up "out of" the water, and how could He go up out of the water if He was not in the water? O yes; I have just thought of a thing that comes up to help me. Here is the version of the Bible Union, the Baptist ver-

sion of the New Testament. We are not going to ask it what *baptizo* meant, but about this going up "out of" the water. What does it say about that? Why it says that after Christ was baptized He went up *from* the water; not "out of" it, but *from* it. Now I will accommodate myself to the Reform brethren. Mr. Anderson, in your translation do you say Christ came up out of the water? No, sir; He went up "*immediately from*" the water; not out of it at all. There it is. Now remember what I said about the preposition *en*, that it means *at* as correctly as *in*, provided the context requires it. John, you had a work? Yes. What was it? I baptized. Where? *At* Jordan. How? *With* water. And when he had baptized the Savior *at* Jordan, then He went up *from* the water; and your own translations have it *from*. Now I wish to make this further remark about the preposition *en*. Mr. Campbell and Mr. Anderson both translate the Greek word *en* as the English word *at*.

Then the "dip" is not there. You cannot find it. It is inferred. And because we will not allow the strict immersionist to simply *infer* us into a dip all over into the water, how unkindly, how rudely, they would debar us from all Christian fellowship. Mr. Campbell's people and his ministers go further than that. They tell us that we are not only out of the church, but without remission of sins, without hope of heaven; that so long as we are without the "dip," we are without remission of sins. How important, then, that we should try to understand these things. Baptist and Reform brethren, we feel that you have treated us with a rude hand. You have spoken unkindly of us as a people, as a church, and have assumed an *infallibility* equal to that of the Church of Rome. The Pope, with his assembled ecumenical council, never decided more infallibly upon any question than do the immersionists upon this question of immersion. They decide it with an infallible certainty; yet the authorities

upon which they say they decide it are *all against* it.

But I must be brief, and will glide along to another point. Now about the "much water."

And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. John iii. 23.

Well, what of it? O, says the immersionist, he was baptizing there because there was "much water" there. Why? So that he might dip the people. Ah, but the "dip" is not there. That is *guess*-work again. What is in the passage is not against me; and it is not for the dipper. John was baptizing then just as he had been baptizing at Jordan, *with* water. But you say he went there because there was enough water there to dip people in. But did not John have in the Jordan all the water needed in which to dip people, if that was his business? You say that was so. Well, if there was water enough in Jordan in which to dip people, why did he leave there and go over to Ænon? To get water enough in which to dip people, you say. No; it was the will of God that he should go; and the good of the community demanded his presence. There was a reason for his going, though he was not seeking for water to dip the people. He had that in Jordan. He left Jordan and went over to Ænon. What for? Because there were many waters, many springs, good drinking-water there, as well as water with which to baptize. In the "*Emphatic Diaglot*," gotten up by Mr. Wilson, who is a great dipper, it is said John was baptizing in Ænon near to Salim because there were "*many* waters" there. This immersionist says John was baptizing there because there were "many waters" there.

Now the Greek word *polla*, translated *much* in that place in the common version, is the uniform word for *many*. It occurs thirty-seven or eight times in the book of John. In the book of John Mr. Campbell translates

that word *polla* *many* twenty-three times out of the thirty-seven or eight. The Baptist version translates it *many* twenty-two times. I have not run over the "*Emphatic Diaglot*" to see how many times it is so translated there; but in this exact passage it has it that John was baptizing in Ænon near to Salim because there were "*many* waters" there. Let it stand as it is, and you can not find the "dip." There is no "dip" there.

Now I go to Acts viii., for I must be brief. Philip and the officer go down into the water and come up out of the water. That is subject to the same examination that the third chapter of Matthew is. If the preposition *eis* put him *into* the water, the preposition *ek* took him *out of* the water. If the *eis* took him *to* the water, the *ek* brought him *from* the water. If you find the "dip" in the *eis*, Philip was dipped as well as the eunuch, for *both* went down *into* (*eis*) the water. If you find the "dip" in the *ek*, then Philip was dipped as well as the officer, for *both* came up *out of* the water. The *ek* is the exact opposite of the *eis*. Whatever meaning is in the *eis*, the exact opposite of that is in the *ek*. *Eis* signifies *in*, *into*, *at*, *by*, *upon*, *for*, *unto* and *towards*. All these are meanings of that preposition *eis*. I have not time now to read from John xi. 20; but I request the reader to consult that part of the chapter that has reference to Mary's and Martha's visit to the grave of Lazarus; and also the chapter that speaks of the disciples going to the sepulcher of the Savior. In the eleventh chapter it is said Mary and Martha went *to* (*eis*) the sepulcher; and there we have the *eis*. The body had begun, they supposed, to putrefy, and they did not go *into* the sepulcher, but *to* it. The Baptist version, Campbell's version, Anderson's version, and the "*Emphatic Diaglot*" have translated the *eis* there *to*. It is right, or it is wrong. If right, we may say the *eis* only took Philip and the eunuch *to* the water. In the twentieth chapter of John it is said the disciples

ran *to* the sepulcher, and it is said the other disciple outran Peter and came *to* it first. Then the first *eis* only put them in motion *towards* the place; and the second *eis* brought the first disciple *to* it, not *into* it; for it is said he looked in, but did *not enter*. Then it is said Peter also came up and *entered into* the sepulcher. That *eis* put Peter *into* it, but the other did not.

At one place it means approach to or motion towards the place, *terminating at* the place, and at the other it means actual entrance into the place. There is no man who knows anything about Greek that will say this is not so. Now I have proven that by the whole American Bible Union of Baptists. They all say the preposition means that, and it must be so. Anderson, Campbell, and every translator that ever translated a half-dozen lines of Greek, knows that the preposition *eis* has the idea of motion towards a place. Then if the preposition *eis* got the eunuch *into* the water, it got Philip there too. If the preposition *eis* only brought them *to* the water, the preposition *ek* only took them away *from* the water.

LECTURE XVII.

It is not amiss to call attention to the *single idea* involved in the question we are investigating. The question is not between the strict immersionists and ourselves, as to whether the original word *baptizo* ever embraces the thought of immersion or dipping. No learned man ever questioned that, that I have ever read of. While it does take that as a meaning, it is not its *only* meaning; for it has as wide a range of meaning as any Greek word that can be found. But it is not enough for the strict immersionists to say that the word means that in the classics, in the dictionaries, and as admitted by Pedo-baptist commentators; but they undertake to prove that it means "*dip*, or *immerse*, *and* NOTHING ELSE." That is their assertion. That is their strict belief, and the whole strength of their cause is based upon that position. Their position is that Pedo-baptists are not baptized at all, because they are not immersed or dipped, and those who may be regarded as high church men go further than that. They tell us that even the *immersed* members among us *are not baptized*, because they were dipped by a man who himself has not been dipped; that *outside* of a *dipping* administered by a Baptist there is no baptism. That is their position. The Reform brethren are not so self-righteous as this; they will accept immersion outside of their own church. So the solitary thought for our consideration is, that outside of dipping there is no baptism. And just at this point, as I use the words *dip* and *dipping* so freely, I wish

to offer an explanation, and before I do that I will say that I do not understand why these words should be offensive to any strict immersionist, yet there are those who object to them. All the old writers, and those of as late day as Dr. Benedict, have preferred the terms *dip* and *dipper* to those of *immerse* and *immersionist*. Benedict repudiates the word "immersionist," and constantly, or at least very frequently, in his history uses that of "dipper" in its stead. He wrote a short chapter upon this, and in that he objects to the word "immersion" as not expressive of the *exact action indicated* by the Greek word *baptizo*. "For," said he, "you may immerse by *pouring* or *sprinkling* if you keep it up long enough; it means more properly the *condition* than the *action* that *creates condition*. Immersion has more reference to the condition of the object put under the water than to the act of putting it there." Hence he preferred *dip* to *immerse*. There can be no offense in its use; and I do not use it in an offensive sense. When I use the word *dip*, with reference to that mode of baptism, I do it because I find it almost universally used by all old writers upon that side of the question. It is the word that expresses the act that they believe the Greek word *baptizo* requires.

I have read in a previous lecture from Dr. Gale, the great *dipper* of England, the exact definition of the point in dispute. And I feel free to say that if he is correct in his position, together with Carson of Ireland, Dr. Conant and Mr. Campbell of the United States, as to the meaning of the word *baptizo*, then the Pedo-baptists are an *unbaptized people*. Then you see it is a question of importance. It is a question that has disturbed the Christian world no little. We should decide it if possible. We cannot decide it by the writings of men; the best we can do with them is to bring them forward as helps. All these questions must be decided by revelation. All parties say that. All say the Bible must settle this ques-

tion. We passed from Dr. Gale's work to that of Dr. Carson, and found in his hands the same solitary point, that the word meant *dip*, and *nothing else*. Then I took up Dr. Gale and showed that he destroyed himself. I did not bring up a Pedo-baptist to offset Dr. Gale; that is something I have not done while delivering these lectures. I have not tried to establish the Pedo-baptist Church or their belief on the mode of baptism by reading Pedo-baptist authors and commentaries. For when we go out into the world of commentaries we find ourselves in fog, mist and bewilderment. Then if those who are the friends of strict immersion destroy it, it is not left for us to do.

We passed from Dr. Gale to Dr. Carson, in whose hands the question was lost with the ablest defense he could make. We then went to the Bible and showed it was a lost cause there. We showed that the Israelites crossed the Red Sea on dry ground; that they were not dipped, not submerged, yet they were baptized. Then if baptism can exist when there is no dipping, it follows inevitably that the dipping is not the baptism. If dipping is baptism, and nothing is baptism but dipping, there can be no baptism outside of dipping. That is so plain that every one can see it. If dipping is so essential to baptism that baptism cannot exist outside of the dipping, it makes that dipping and baptism equivalent. They are simply interchangeable terms for the same thing, different words expressing the same thought. That is the exact thought that the strict immersionists have to establish or their position is lost.

I referred to the baptism of Nebuchadnezzar by the dew of heaven. In the common version it is called *wetting*, but in the Septuagint or the Greek version of the Old Testament the word is *ebapha*, from *bapto;* and the strict immersionists tell us that wherever the "*bap*" is, there is the "*dip*"; to *infallible certainty*, wherever the *bap* is

found, there the *dip* is found. I will venture an explanation of the word *baptizo* and the framework of it. In the infancy of the Greek language this word started in the syllable "*bap.*" As the language grew it took on another syllable, "*to*"; hence "*bapto.*" But *bap* remained to be the *root.* In a still further growth of the language it took on the other syllable, "*zo,*" and then we have "*baptizo.*" It must retain the idea of the *root,* just as the *branches* of a *tree* must partake of the *nature* of the *root.* The oak tree grows from an oak *root.* The birch tree is produced from a birch *root.* The apple *root* will produce an apple tree and the peach *root* a peach tree. The nature of the root is in the last bud upon the tree, and so it is in regard to the great framework of words. Thus *baptizo* is but the development of the root "*bap,*" and the meaning of the root is in the developed word. Thus if the root "*bap*" invariably meant *dip*, the extended word must mean that unless it can be shown that in its growth it took on another and a different meaning. I do not think any learned man would take that position. Then I am willing to accept the word in its original meaning or *meanings*, for I have said there is no Greek word that has a wider range of meaning than this word. Had I the time now, I would read from the classics where it expresses within its meanings all sorts of actions, and meanings when it expresses no actions at all. For example, the natural color of a bird. Hippocrates, the great Greek father of medicine, speaks of a garment being *baptized* by coloring fluid *dropping* on it.

I examined the third of Matthew, and I am sure I made it plain to all that the "*dip*" is a mere matter of *inference* there. For the preposition *en* does not necessarily mean *in*; and the preposition *apo* does not necessarily mean *out of;* and the preposition *en* does mean *with* as well as *in*, and *by* and *at* as well as the others. *Eis* does not necessarily mean *into*, but *towards*, *upon*,

through, for; and all these varied meanings come from the preposition *eis.* So nothing can be infallibly settled by the use of that preposition, and the *context must* determine its meaning.

I pass from Matthew iii. to John iii., about the "much water" at Ænon. I briefly glanced at that and remarked that the Greek word *polla*, translated *much* in the common version, is by Mr. Campbell translated *many* twenty-three times out of the thirty-seven or eight that it occurs in the book of John; and the Baptist version has it *many* twenty-two times in the same book. Now they have translated it right or wrong. If right, I am not forced to accept the "*much*" instead of the "*many.*" Mr. Wilson, in his "*Emphatic Diaglot*," a translation made by a strict "dipper," has it "*many waters.*" Now I will offer one further thought about Ænon, and pass that. It seems to be a *stereotyped idea* with some persons that Ænon was a river. You have only to say Ænon, and they imagine they see a river, and John baptizing in it. The truth is, it was not a river, nor even a very large spring. Dr. Robinson, the great Baptist historian, says it was a very "*small spring.*" He says it was called the "Bird-eye Spring." And the word Ænon comes to us from the Eastern language, modified in shape somewhat, but still retaining its meaning, which was the "dove's eye." So Robinson says, and he is sustained by other writers. I am sure Dr. Robinson would not say anything to the prejudice of the cause he loved above all other causes, but for the fact that as a faithful historian he must record things as he found them. He dare not leave them out; for if he did, he would be condemned as an unfaithful historian in all ages to come. And he says that spring "*at* which John was baptizing" was called the *Dove-eye Spring* because it was a very *small spring.* He says in ancient times the springs of the country were called the eyes of the country; and that

the face of the country was spoken of as the form of a human being. Hence the head of a river, the arm of a sea, the foot of a mountain, etc. He says a violent, rushing spring was called the Wolf's Eye, because of the wildness of the wolf's eye. But this spring Ænon was so small and mild in its nature that it was called the Dove's Eye. The dove, as you are aware, has a very small eye; and this Ænon was so small that it was called the *Dove-eye Spring;* and if it had rapids at all, they were so small that the murmurings of the waters were like the cooing of the dove. Dr. Robinson brings this argument himself; and he was an immersionist. But after saying all this about the "much water," he says there were *basins* deep enough there to *dip* the people in, and that John *dipped* them in these *basins.*

The next passage I referred to was with reference to the baptism of the eunuch in Acts viii., and I closed out with a simple mention of the sixth chapter of Romans, which Scripture is thought to *crown* the CLIMAX of *dipping*. I have said before in the course of these lectures that it is not at all times enough merely to speak the truth. If the truth is not called in question, it is enough to simply state it. But where doubts arise and the truth of any statement is questioned, then it becomes necessary to examine the objections that are urged against the truth and rout its opponents out of their strongholds. This becomes necessary to show their exceeding weakness and our great strength. And the more we do this the more apparent our strength is. It is not enough to glide along and reason as to the propriety of our practice of *pouring* or *sprinkling* as a mode of baptism. I might talk very satisfactorily to some minds, but to others it would be wholly unsatisfactory. To only show our views of a question is not a satisfactory way of disposing of it. If we are right, they are wrong. Both parties cannot be right. If the doctrine of strict immersion is true, ours is false. If ours

is true, theirs is false. Then it is necessary that we examine these things very dispassionately; and before going into an examination of the sixth chapter of Romans, I want to disprove the doctrine of strict immersion out of this *last voice from the Baptist body*, from this version that was intended to be a settling of the question. This version was intended to close up the controversy and forever settle it. Controversy, both oral and written, had taken place. Pamphlets, books and papers had been published, and various wrangles heard for years and years. But still it remained an open question, and the very fact that the immersionists resorted to a *new translation* is evidence that they felt their cause was not sustained in this blessed old family Bible. If it had been sustained here there would have been no room for a new translation, and the purpose was to force their translation of the word *baptizo* upon the church and the world. They were fifteen years making it and spent much labor upon it. Allow me to read the following from the reverse side of the title-page:

This REVISED TESTAMENT has been prepared under the auspices of the "American Bible Union," by the most competent scholars of the day. No expense has been spared to obtain the oldest translations of the Bible, copies of the ancient manuscripts, and other facilities to make the revision as perfect as possible.

You see it was intended to make it as perfect as possible, and they spent fifteen years in perfecting it. They employed the ablest scholars, spared no expense in obtaining the oldest MSS., and used every facility to make the work as perfect as possible.

Now I purpose to show that the doctrine of strict immersion is overthrown by this translation, which is the final result of fifteen years' effort to establish it.

Now remember the *single thought* in question. Their position is that the Greek word "*baptizo*" means "*dip*" or immerse, and "*nothing else*"; and that outside of the

dipping or immersion there is no baptism. I will turn to the common version first and read it, and will then read it from the "*revised version.*"

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? Mark x. 35–38.

Now there it is three times in that version; and it is three times in the Greek. *Baptizo* in some shape occurs three times. Now the 39th verse:

And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.

Here it occurs three times. In the *two* verses it occurs *six times.* Now the position to be *slaughtered* upon the *Baptist altar* is this: That *baptizo* means *nothing but* "*dip*"; and that anything outside of the range of that is no meaning of the word. Now I take the "*revised version.*" I will not read from the thirty-fifth verse, as that only introduces the matter; but will read the two verses containing the point at issue.

And Jesus said to them: Ye know not what ye ask. Are ye able to drink the cup that I drink, or to endure the immersion which I endure? Mark x. 38.

Now then, they translate it "*endure*" twice in one verse and but once "*immersion.*" Now what did they translate *baptizo* "*endure*" for? After having spent *fifteen years* of labor to the special end of making that word mean "*dip*," and *nothing but* "*dip*," they are compelled to translate it "*endure*" *twice in one verse.* Now are the *two* words, "*dip*" and "*endure*," the *same thing?* Do they mean the *same thing?* If they *do not*, then the "*endure*" is *outside* of the "*dip.*" "*Endure*" is not a transla-

tion of *baptizo* at all, if that word means *nothing but* "*dip*," yet in *two places* in Mark x. 38 they have translated it "*endure*." I read the thirty-ninth verse:

And they said to him: We are able. And Jesus said to them: Ye shall indeed drink the cup that I drink, and endure the immersion which I endure.

Here in the thirty-eighth and thirty-ninth verses the word occurs *six times*, and *four times out of six* they have translated it "*endure*," and but *twice out of the six times* do they get the "*dip*" in. They worked *fifteen years* but to destroy their own peculiar theory by a translation. There it *lies*, *a dead question upon their own altars*. They translated *falsely*, or the word means *something besides* "*dip*." If it means nothing but "*dip*," then they have given a *false translation*. If the translation is *correct*, their DOCTRINE is FALSE, *their translation* being the *judge* in the case. The whole "American Bible Union" rises up in one book and says that *strict immersion* is untrue. It is a *falsehood*, for they translate *baptizo* "ENDURE." That settles that. Either the *whole* body of the "Bible Union" is mistaken, or *strict immersion* is a lost *cause*. The thought that nothing is baptism but *dipping* is *dead* at the *bar* of the "classics." It is *slain* at the bar of the "dictionaries." Dr. Carson says *all the lexicons are* AGAINST it. It is dead and gone at the *bar* of *more* than *three hundred millions* of Pedobaptists, and lies only with one and a half millions of strict immersionists, and that, too, when their own translation slays it. The word does not mean *strictly* to "dip."

Now I come to the sixth chapter of Romans:

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted

together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Rom. vi. 1–7.

Death, *burial*, *crucifixion*, *and planting*. These are the *hinging* phrases that we wish to examine, and the thoughts connected with them. *First*, the death, and what kind of death it is. "How shall we that are *dead to sin*." *Not* a literal physical death, *not a natural death*, but of a *moral* character. It is of a *spiritual* character. I do not know that I am competent to use the exact phrase that is proper in this place, but if you get my idea that is enough. If I say it is a moral death, some one may raise a metaphysical question to get up controversy. If I say it is a spiritual death, some metaphysician may desire to argue that. If I say it is a death of a religious character, some one may want controversy about that. But we will let all that go and come to this understanding: It is not a *natural* death. That is forever settled by Paul's language: "How shall we, that are dead to *sin*," etc. He was still in natural life, and the Romans to whom he wrote were naturally alive, but in *one sense* they were *dead*—or, that is to say, they were in a state of insensibility to sin. They had died the death Paul speaks of. It was a death that partakes of a moral character; whether all moral or not, I am not saying. It partakes of a spiritual character; whether all spirit or not, I will not say. It is a death that involves the soul; whether all the soul or not, I will not say. But it involves all these things, and it is a *death* or insensibility to *former* sins. It is that which terminates in a separation from past sins. Natural death is the separation of the animal life from the animal body. The body then has no life, but the principle that has life is within the body, and when it leaves the body, the body is but

a lifeless lump of clay. Then temporal death involves the thought of an absence of life. In this death there is also a thought of separation. There is a separation between the *moral agent* and *former sins*. While the *moral agent* is *dead* to former sins, it is still connected with the *natural body*. Hence it is not a *natural death*, but is of *moral* and *spiritual* character. That is what I understand to be expressed there.

If no such thing as *temporal death* had been known in the world, no figure could have been borrowed from it to teach us religiously. I will explain a little, for it is important. If there had never been known any such thing as a grape vine, Christ never would have said, "I am the vine." If there never had been any such thing as an olive tree, the church would not have been called an olive tree; for if it had been called by the name of some thing that no one knew anything about, it would have been wholly unintelligible. If there had been no such thing as a king, Christ never would have been called a king. If *temporal death* had never been known, our *separation from past sins*, in a religious sense, never would have been called a *death*. But that being well known, it was made use of as a figure. While the *moral agent* is involved in sins unpardoned, he is said to be *dead* to *God*, but *alive* to *sin*. He must be made *alive*, *renewed*, *regenerated*, *re-created*, *redeemed*, and when that takes place he is *alive* to *God*, but *dead to sin*. When figures are used in the Scriptures they are used by the *infinite mind of God*. There is *perfect* adaptation between the figure and the thing to be represented, so far as *visible* objects can represent *invisibles*. Some of the leading outlines they can represent, others perhaps they cannot. But the idea of *death* and *burial* can be represented. Hence it is used here. In the *natural world* this *animal part dies*. That is a *visible* existence. We see the *body* while it lives and *after* it is *dead*. Now there is a *natural bur-*

ial that holds connection with this *natural death.* It is the *animal body* that *dies*, and it is the *animal body* that is to be *buried.* The *visible physical body dies*, and that is the part that is to be *buried.* It is a visible physical existence. The visible physical man dies, it is the visible physical man that is buried, and it is a visible physical agent that buries him. Why? Because it is a visible natural death, and it must be a visible natural burial to hold connection with it. No one tries to reason outside of that in the natural world, but when it comes to spiritual or moral matters they try to get out of the natural way of reasoning. The *moral agent dies* as well as the animal nature, and it has a *burial peculiar* to it. There is a burial adapted to the body and a burial adapted to the moral agent. They are not one and the same thing. The burial of the animal is just as *visible* as the animal that is buried. The burial of the moral agent is just as *invisible* as is the moral agent; just as *invisible* as the agent that buries the moral agent that *dies to sin.*

If I were to say that my neighbor A had died, you would understand that his natural body was dead. But what would you think if I were to say I had buried his *soul?* Would you not think I was a fit subject for a lunatic asylum? Would you believe me? Would you regard me as *compos mentis?* No; you would prefix the "*non*" there. The moral agent dies to sin. It is invisible, for it is the spirit of man. It has to cease its connection with its former moral corruption; and when it ceases that connection it is said to be *dead to sin.* Now that it is *dead* to its former sins, it has to be *buried*, and it has to remain buried as long as it remains dead. You visit the house of a neighbor where a very precious little one has been slowly sinking down. Perhaps it is the only one that God in His providence has given to nestle on the bosom of the mother, who loves it with a love that

language cannot express. She hangs about it with sleepless eyes. She looks after it with an attentive heart. But it dies, and will no more cheer the heart of the kind mother. In a few hours the hearse comes and bears the remains of the little one away to the family burying-ground; and the loving mother, surrounded with sympathizing relatives and friends, sees it gently laid down and tenderly covered up in the vault. It is out of sight. You ask how long the little child will be buried. The mother by faith looks forward through the dark future, and says, "Till God shall call it up to be immortalized and to live with Him in endless day. Then my little Jennie shall live again." She expects that little body to remain buried just as long as it is dead. Then how is it in the moral, spiritual and religious world? The *moral agent dies to sin.* The moral agent is buried. How long? Just as long as it is *dead to past sin.* The concealment goes side by side with the death in both the natural and spiritual world. When the body dies it is buried; and when buried it remains buried as long as it is dead. If the moral agent dies to sin forever, the concealment or *burial* is to be *forever.* Hence it is a continuous burial. It is a continuous *death*, and it must be a continuous *burial.* As it is in the natural world, so it is in the spiritual world. But let us look further. We not only read of a *death* and *burial*, but of a "*crucifixion*" and a "*planting.*" These are hinging points, to which we must look. The crucifixion produced the death. Is there a literal crucifixion of the body? Never. Then it is not a death of the body that is meant here. But that part that is "*crucified*" is the part that *dies*, and that is the part that is to be *buried.* It is not the *body* that is "crucified"; it is not the body that dies; and it is not the body that is to be buried. It is a moral death and a moral burial. It is an *invisible* agent that dies, it is an *invisible* agent that is buried, and it is an *invisible* agent that does the

burying. So I can see no good sense in burying the body under the water. You might as well say because the body is dead we will bury the soul, as to say because the soul is dead we will bury the body. It is not strictly intelligible to talk about it in that way.

But the *planting*. I must briefly glance at these questions. The burial that is here mentioned is also called a *planting*. There is a figure used here, and we are to be governed by it. It is an offspring of the divine Mind. He has chosen the figure of *death;* He has chosen the figure of *burial;* He has chosen the figure of *crucifixion;* and He has chosen the figure of *planting*. They are all of His own choosing, and they are rightly chosen. In none of the figures used can you make it a literal, visible thing. Was it a literal, visible death? You know it was not, for Paul says, "How shall we, that are dead to sin," etc. You know it was not a literal crucifixion, hence it could not be a literal death, for it was the crucifixion that produced the death. Then if it was not a *literal, visible crucifixion* producing a *literal, visible death*, it could not be a *literal, visible burial*. Impossible! You have to rudely tear loose from the figures God has used to get a literal burial out of it. It is arbitrarily choosing for ourselves. How unlike a burial it is to dip a person in the water and the next moment snatch him out. In the natural world when we lay a body down in the burial it is to remain there. A lady goes out into her flower garden in the spring of the year, where she has caused to be prepared beds for the propagation of her flowers. She carefully places the seeds in the bed, covers them up, and in a moment takes them out again and carries them to the house. Are they planted? You all say no; the planting is to put them there and leave them there. Suppose that a farmer goes to his field in the spring of the year; he lays it off, and starts in a number of droppers and coverers, but as fast as the droppers drop the corn the coverers cover

it and snatch it out again. Is that planting corn? The "dippers" bury the body in the water, and not the moral agent at all; and instead of planting it, they snatch it out again.

Is it not strange that persons can reason logically and well upon every other subject but this? Because there is a burial mentioned here, there are those who can see nothing in it but a covering up under water. Is the thought of water baptism brought to light here? See what they have to prove before they can establish this. Water baptism is not mentioned; and if it were the burial mentioned, and the immersionists were to carry out the figure, they would soon quit dipping people. If they put them in or planted them to remain, then there would not be many dipped. I read the third verse of this chapter again:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Now this death into which we are said to be baptized is not a *visible* and sensible affair. That is impossible. That being so, it cannot be a *visible* baptism here mentioned. "Therefore we are buried with him by baptism." Buried where? The immersionists always say they bury their subjects in the water; they make a grave of the water. The subject is put down in the water till it closes over him, and that is the "liquid grave" they talk about. But where does the apostle say the burying takes place? "Therefore we are buried with him *by* baptism"—baptism is made the *agent*. But where are we buried? The "dippers" say in the water. What does the apostle say? "Therefore we are buried with him by baptism *into death*." *Not into water*. The burial is *by* baptism, and terminates *in the death*. The *death* is the *place* of deposit, and *not* the *water;* and just as certain as the death of Christ is the place of deposit, just so certain the dipping cause is a false one, so far as this passage of

Scripture is concerned. I will illustrate. A dies and is buried by B in a grave. Here are three objects. *First*, *A*, *the dead body*. *Second*, *B*, *the agent* that buries. *Third*, *the grave*, the place of deposit. A dies and is buried by B in a grave. Now does that thing buried by B in a grave make the grave B? Here is the dead body, and here is the living agent. The living agent takes the dead one and lays him in a grave. It is no part of the living agent, and the living agent is no part of the dead one. They are no part of each other. Dead A is no part of living B; and B is no part of the grave where he laid A. The living B is made the agent that takes the dead one and deposits him in the grave. Then those that are dead to sin are the ones that are to be buried. Who buries them? The agent. Who is made the agent? "Therefore we are buried with him BY baptism." "BY BAPTISM." Baptism is the agent then. Where does the burial take place? "*Into death.*" Not in the water at all. Baptism is made the agent, not the water; and that which is buried is concealed, put out of sight. Now one divine will tell you one thing about the meaning of that verse, and another will tell you something else. If you ask a Baptist or a Reform brother, he will tell you it means a burial in water, and both of them make water the grave, contrary to the apostle, who makes death the grave. But there are some Pedo-baptists so completely crazy that they will say also that it means a burial in water. Another divine perhaps will tell you it does not mean that, but cannot tell you what it does mean. Is there no way to settle this question? God talks to us about our death to sin, and our burial, and is so kind as to tell us what that burial is, and he also tells us about our new life to righteousness in Christ.

I go to the third chapter of Colossians, a letter by the same apostle, for advice and instruction about the same transaction that he talked to the Romans about.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead. Colossians iii. 1–3.

Just what he told the Romans—"How shall we, that are *dead* to sin, live any longer therein?" Here he says to the Colossians, "For ye are *dead*." Then they must be *buried* just like the Romans. "For ye are dead, and your life is hid with Christ in God." Not in the water. Here is the *hiding* of the life in God. What he calls *hiding* here is the opposite of burying in Romans. In Romans vi. 3, 4, and Colossians iii. 3, Paul is dealing with the same transaction. He emphasizes the *negative* or death aspect of it to the Romans, and the positive or life aspect to the Colossians. The darkness and the light make up the complete day of the soul's experience. The apostle is here speaking of the concealment of life. Where does it take place? He says: "With Christ in God." And the Romans "were buried with him by baptism into death," making baptism the agent. What was done? The moral agent was buried. By what? By baptism. Where? "*With Christ in God.*" *Not in the water*, nor *in* the *grave*. Who is it that does the burying in the water? A visible agent—that strong man with his strong arm. He is the agent that does that kind of burying. But who does the concealing spoken of by Paul to the Romans?

"Therefore we are buried with him by *baptism*." Not by a man. But the hiding is "with Christ in God." The soul dead to sin is permanently separated therefrom and buried in the grave of death; whereas the soul resurrected to life is permanently hid in God. The question that Paul is discussing in the passage above quoted is first and last an affair of the soul.

What is the baptism that does this burying? Is it water baptism that performs such grand two-fold work

of bringing about the soul's death to sin and life to righteousness? Paul, please give us a little information at this point.

> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. I. Cor. xii. 12, 13.

That is the baptism that conveys the regenerated soul into the *very being of God.* That moral agent that *dies to sin* must be made alive to God; and that is done by the baptism of the Holy Spirit; and by that baptism the moral agent is buried, *concealed*, *hid* "*with Christ in God.*" Not in the water. That is impossible. It is a moral as well as a physical impossibility.

But another thought. Have you ever looked at the incongruity, the absurdity, of believing that this Scripture has reference to water baptism? I am talking now of the English text, the common version. Whatever criticism the Greek text is subject to, I will notice more particularly after a while. Do you believe that Paul was *under the water* when he wrote that letter to the Roman Christians? No; none of us believe that. Well, do you believe the Roman Christians were *under the water* at that time? Never, never. But what is the burial? In the immersion sense it is while the body is under the water. The water closes over them, and while in that condition they are buried, but after they come out of the water they are not buried. I ought to understand this thing as well as any "dipper"; and I know I state it correctly. Now look at the English text: "Therefore *we are* buried," etc. Paul was in the continuing buried state when he was writing to the Romans; and they were in the continuing buried state when he was writing to them. Then if he was not under the water when he was writing to the Romans, and if they were not under

the water at that time, then a burial under water was not the baptism he was talking about. It was the burial that he was in, and that embraced them. It was not only a burial that was past, but one that was continuous. It is true that the act of burying was in the past, but it was to be continuous; and Paul was in that buried state, as were also the Roman Christians, when he was writing to them. Hence it was not a water or bodily baptism or burial, but a spiritual death unto sin and a living hiding with Christ in God. They were in an eternal state of death and burial to sin and of life in its eternal concealment in God. The ages of eternity will never know a point when the regenerated soul will not *be hid* in God. The life in God *goes on*. If the regenerated soul dies to sin forever, it will be buried forever. The burial is accomplished by the baptism of the Holy Spirit, and it introduces the moral agent dead to sin into the atoning death of Christ, and, being in Christ, in God Himself; and there the regenerated are housed to all eternity. They are housed in spiritual relation with Christ in God, never to cease, and this burial holds connection with the moral agent that died to sin, and not with the living body at all. The death and the crucifixion are not of the body. The burial is not a burial of the body. The crucifixion is the crucifixion of the moral agent; the burial is the burial of the moral agent; and that is by the baptism of the Spirit of the living God. That is the meaning of it.

Now look at the absurdity of the thought of Paul writing to these Romans in the sense of a natural burying. The people that dip others in the water call that a burial because they are laid down and covered up. Else they are not buried. They always connect the covering up with the dipping to get the sense of a burial; and they ask the question, with a great air of triumph, Can you say anyone is buried in the ground that is not cov-

ered up? No. Well, then, nothing short of a complete covering up in the water can represent that. There must be a likeness between the two things. But, unfortunately for them, the Romans never dug pits in the ground in which to cover up people. Hence, if Paul had written to them in that sense, they would not have understood him. Paul wrote in a style they could understand. They never dug pits in the ground in which to bury their dead, as we do. They burned their dead to ashes. Then they had vessels called urns, and they would gather up the ashes and put them in the urns, and that was their burial. They simply put the ashes in the urn, put the top on it and set it about anywhere, in a cave, in a sepulcher, or about the house. That is the way the Romans deposited their dead. This statement will not be called in question. Hence the thought of Paul writing to the Romans about a burial in water would make him unintelligible to those addressed, because the figure used would in their minds have had no correspondence with known facts. There must be a correspondence, and when he wrote to the Colossians he said: "You are dead, and your life is *hid*"—just as the ashes of the Roman dead were. Where? In the *divine Urn*. Not a natural one; but your "*life* is *hid* with Christ *in* God." God is the divine Urn, and the dead to sin, the regenerated, are housed, buried, concealed, hid in that Urn, never to be uncovered through all eternity. It is an eternal concealment in the divine Urn. How? By the baptism of the Holy Spirit.

Now, we have taken the strongholds of the "dippers." Do not lose sight of the point in dispute. Their position is that the word *baptizo* means dip, and nothing but dip; that Christ's command to baptize means to cover up in the water, and that outside of that there is no such thing as baptism. We have shown it is false in the classics at the hands of Dr. Carson and Dr. Gale. We have shown it is untrue in the lexicons and commentaries, for Dr. Car-

son says they are all against him. We have shown it is untrue in the estimation of over three hundred millions of Christians as against a million and a half. We have shown it is untrue by this Baptist translation of the New Testament. Here in two verses of the tenth chapter of Mark the word occurs six times, and four times out of the six they translate it "*endure*" and only twice *immerse*, so that the position that the word means dip, and nothing but dip, *is* UTTERLY FALSE according to their own translation. Then we have shown you that the "dip" in the third chapter of Matthew is a mere matter of inference. There is no evidence of the "dip" there at all. So of John iii. 23 and Acts viii. 38. And I have shown that to make a literal burial out of this sixth chapter of Romans, you must have Paul and the Roman Christians under the water at the time of his writing. You know that is untrue. Therefore this doctrine is untrue. The position that is sought to be established by it is untrue.

Having taken the strongholds from the strict immersionists, I will proceed to show that if John the Baptist had dipped the Savior, he would have been a violator of law. Some persons say, "I desire to be baptized like the Savior was. He gave us an example and I want to be immersed, like He was." Then, if you would walk in His footsteps, keep out of the water. I believe in walking in His footsteps, but it is not everything that Christ did that is an example to us.

There are a few questions to be considered with reference to the baptism of Christ. *First*, *Was* Christ baptized? *Secondly*, How *old* was He when He was baptized? *Thirdly*, *Who* baptized Him? *Fourthly*, *For* what was he baptized? *Fifthly*, *How* was He baptized? These are pertinent questions, and they enter into the course of these reflections. It will not take much time to dispose of the first, second and third questions.

The first question is, Was He baptized? Matthew

iii., Mark i. and Luke iii. answer directly that He was.

The second question, How old was He when baptized? is answered in Luke iii., 21st verse. It is said that when He came *from* Galilee to John and was baptized He "began to be about thirty years old." We will have use for that after a while.

The third question, Who baptized Him? is answered in the same chapter, John the Baptist. I have explained that the word *baptist* simply had reference to official work. Was John the Baptist a Christian baptizer? This I shall examine. He was a priest, born of a line of priests. His father, Zacharias, was a priest when John was born. John began his office work as a priest when he was thirty years old, like all priests. John was a priest, and Christ was baptized by him at thirty years of age, the exact point of time at which a priest entered his office work.

The fourth question is, For what was He baptized? He was baptized for something. It was not a mere cipher. It was not intended to be an act having no meaning. It was for some purpose. For what was He baptized? This may be answered in a general way in the third chapter of Matthew. When Christ came to be baptized by John, John forbade Him, saying, "I have need to be baptized of thee, and comest thou to me?" and the Savior said, "Suffer it to be so *now*." "Suffer it to be so NOW." Why? "For thus it becometh us to fulfill all righteousness." It had never been demanded before; and Christ said, "Suffer it to be so now: for thus it becometh us to *fulfill all righteousness*." That is the reason why He was baptized. Then all righteousness of a certain character was fulfilled there. If He had been baptized before that time, it would not have been the case; and if His baptism had been put off, it would not have been so. Why? Because that was the time of *consecrating* the priests. He was then *thirty years* old. For what was He baptized? In the first chapter of John

the Evangelist, John the Baptist is made to say with reference to Christ: "That he should be made manifest to Israel, therefore am I come baptizing with water." He was to "be made manifest to Israel." To "fulfill all righteousness" does not seem to answer the question satisfactorily; yet in a *general* sense the *whole* thing is there. There was a law, all the "righteousness" of which was "fulfilled" then and there. It seems to become necessary to answer the question *negatively before* it is answered *affirmatively*. I will show as briefly as possible *for* what He was *not baptized*, and then I can more easily show for *what He was* baptized. *First*, it is said by some that He was baptized as an example for us to follow. Those that say that tell us *John's* baptism was *Christian* baptism, and that *Christ received Christian baptism* to *set* an *example* for the people. Now let us look at that. In the third chapter of Luke, 21st verse, we find that *after all* the *people* were *baptized*, Christ Himself came and was baptized. If the people were baptized *first*, how was His baptism an *example for them?* It seems rather that their baptism was an *example* for *Him*, rather than that His baptism was an *example* for others. That could not be. He was *not baptized till* He was *thirty years old*, and He says, "Suffer it to be so *now*." If that was an example for us now, we should not be baptized till we are *thirty years old*. And the people that talk about its being an example do not believe it themselves. If it is an example, we must wait until we are thirty years of age. He never demanded it before, but *demanded* it *then*. "Suffer it to be so *now*." This is the proper age. If Christ is our example in this, we must follow it. He took the step at that age, and so must we. Again, He was not baptized with John's ordinary baptism. What was John's ordinary baptism? It was the "baptism of repentance"; and when certain Jews came to him to be baptized, giving no evidence of repentance, he refused

to baptize them. Hence he said to them, "Bring forth fruits meet for repentance." If you don't do that, I will not baptize you. In Acts xix. 1–4 we find it said that Paul found certain of the disciples at Ephesus and asked them if they had received the Holy Ghost since they believed? "We have not so much as heard whether there be any Holy Ghost." "Unto what, then, were ye baptized?" "Unto John's baptism," was the response. It was plain to Paul then, and he said: "John verily baptized with the baptism of repentance." The baptism of John indicated repentance on the part of the recipient of it. It indicated the coming of Christ, and stood connected with the work of repentance; and because it was so, it was called the baptism of repentance.

Christ could not receive the baptism of repentance. That was impossible. It could not indicate that internal work in Christ. He never needed it. He was "holy, harmless," pure and free from the taint of sin from the hour of His birth. He needed no *internal purifying;* and He could not receive a baptism that indicated that. Further, John administered the baptism of repentance, and it is said it gave to the people knowledge of salvation "by the remission of sins." It was the *external sign* of that *internal work* and indicated *repentance* and *remission* of sins. That is what John's baptism indicated. Christ could not receive a baptism of that kind. He did not need repentance, remission of sins, or salvation. He could not receive anything that indicated repentance, remission of sins, and the purification of the soul by the Spirit of God. The water transaction that indicated these things could not be administered to the Son of God. He was not baptized with John's ordinary baptism. I know that Dr. Carson, the great Irish "dipper" and controversialist, says that Christ received baptism for the same purpose that the Jews did. It only shows one of his great blunders. He went so far as to say that John's

baptism was not one thing to Christ and another thing to the Jews, but a baptism of repentance to all, and the recipient of it had to confess his sins; and he says that Christ did confess Himself a guilty sinner, on the banks of Jordan, and that John the Baptist baptized Him as such. It is blasphemy in the highest sense. Because John's ordinary baptism was unto repentance, and to receive this baptism Christ must confess Himself a sinner. He published it to the world that Christ confessed Himself a sinner on the banks of Jordan and was baptized with the baptism of repentance. I say it could not be.

It was not John's ordinary baptism He received, but "righteousness" of law was "fulfilled." That "righteousness" has reference to law as holding connection with Him. As Christ could not receive the baptism of "repentance," it was not the "righteousness" of that law that was "fulfilled" in His baptism. Let me repeat. Inasmuch as "righteousness" was "fulfilled" in the baptism of Christ, and He did not and could not receive the baptism of "repentance," it could not have been the "righteousness" of the law of baptism unto repentance that was "fulfilled" in His case, but *some other law*. Well, there was another law holding connection with the Jews that amounted to a purification. The Jews had their *daily washings* which indicated the perpetual sanctification of the soul by the Spirit of God. It was a progressive work. It indicated the *perpetual purification* of the soul by the *sanctifying influence* of the Holy Spirit, and as long as they lived they had to keep up these daily washings. That was a law among the Jews. But that was not the law of "righteousness" "fulfilled" by Christ, for He never needed it. Hence He could not receive the washing that indicated the spiritual purification of the heart. He could not receive that which was typical of regeneration, when He needed no regeneration. That was impossible in the

nature of things. Then it was not the "righteousness" of the law of *daily washings* that was "fulfilled" in His case. But there was "righteousness" "fulfilled." There was law "fulfilled." It was not the law of ordinary baptism. It was not the law of daily washings. Then you may dismiss the law of baptism unto repentance and the law of daily washings for purification. They are gone and we seek for something else.

Some say He was *dipped* under the waters of Jordan to indicate His *future burial*, and that the *burial in water* baptism was a "*sign*" of His *future death*, His *future burial* and His *future resurrection*. Hence the sixth chapter of Romans is brought up by them as referring to this. They claim that John's baptism was Christian baptism and that Christ received it as a "*sign*" of His *future lying* in the *grave*. If that is so, I propose to show that Christ told that which was not true while He was here in the world. *I speak with reverence.* Christ did not speak untruly; but I say, to make that assertion true it makes Christ speak *untruthfully*. If He was *buried* in the *waters* of the Jordan and that was a "*sign*" of His *burial* in the *grave*, He has spoken *untruly*.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. Matthew xii. 39, 40.

That was the *burial*. Here was a wicked generation that sought after a "*sign*." A "*sign*" of *what?* He had said that He was going to die and rise again, and they were seeking a "*sign*." And He says no "*sign*" shall be given but the "*sign*" of the prophet Jonas. Christ called that "*the sign*" and He said *no other* should be given. If John's baptism was Christian baptism, as the Baptists assume, and if a *burial in the water* is a "*sign*"

of Christ's *burial* in the *grave*, then "*another sign*" WAS GIVEN, when the Son of God Himself said *there should not be another given*. It is *false* to say that a "*burial in the water*" is a "*sign*" of Christ's *burial* and *resurrection*. If it is so, Christ Himself is *false*, for He said no other "*sign*" than that of the prophet Jonas should be given.

To sustain this doctrine we must falsify God and His ever-blessed revelation. Therefore, the *burial* in the *water* is *not* a "*sign*" of the *burial* of *Christ*. Christ was not baptized with John's ordinary baptism, unto repentance. We have seen that was impossible. So that was not the law that was fulfilled. It was not the daily washings. That is gone. He was not baptized as an example to us; for if so, we must put off baptism till we are thirty years old. It could not hold any connection with, or be given as a "*sign*" of, His *burial*, for He says Himself no "*sign*" shall be given but the sign of the prophet Jonas. We must lay that aside.

Was He baptized with a Christian baptism? That is a law of righteousness. Did He receive Christian baptism? Christian baptism is that law known in which baptism is administered in the name of the Father, Son and Holy Ghost. For what was it instituted? We are taught it was for the remission of sins; not in the sense the Reform brethren understand it, but in *some* sense "for the remission of sins." It is the external sign of the internal purification by the Spirit of God. Further, it indicates the circumcision of the heart by the Spirit. These things being so, Christ could not be baptized with that baptism that indicated regeneration. He did not need it. Christ could not be baptized with a baptism that indicated remission of sins. He had no sins. He never was pardoned, and therefore could not receive a baptism that indicated pardon. Then to be baptized in the name of Father, Son and Holy Ghost is to be consecrated to the whole Godhead. That is one purpose of the institu-

tion of Christian baptism. It indicated that consecration. It is a consecration or sanctification to the whole Godhead. Then if Christ received Christian baptism, He received a baptism that consecrated Him to the whole Godhead when He was a part of that Godhead. It was impossible for Him to have received Christian baptism. Inasmuch, then, as He could not be baptized with Christian baptism in His own name, it was not the "righteousness" of the law of Christian baptism that was "fulfilled." It was not the "righteousness" of the law of John's baptism that was "fulfilled." It was not the "righteousness" of the law of daily washings indicating internal purification; and it was not the law of Christian baptism, as I have shown. But still "righteousness" of the law was "fulfilled" in His baptism at that time.

What law could He obey? What law could He "fulfill" the "righteousness" of then and there? It was "fulfilled" *then* and *there when Christ was thirty years of age*. By whom? John, a priest; and Christ, born to be a priest. There were *two* priests together. One administered and the other received the baptism. There was a law regulating that. It was a law for the *consecration* of a *priest*. It did not *indicate* any *internal purification*. It did not *indicate repentance*. It did not *indicate regeneration*. It recognized the *priestly office*. It was the recognition of a priest in connection with his office. It was not to *recognize anything else*. It was not to recognize *repentance* or *regeneration* or *internal purification*, but *simply* the *connection* of the *priest* with his office. Then the priest entered upon the public discharge of his duties. That was the washing Christ was to receive. He was the only one that could receive it; and John was the only one that could administer it. Christ was born to be a priest, and all priestly "righteousness" was "fulfilled" in Him, and every priest in Aaron's line pointed to Him. When He came He was the last Jew born to be

a priest. The law was to be "fulfilled" in Him; and all the "righteousness" of priestly *consecration* was to be "fulfilled" in Him at *thirty years of age*. He says, "Suffer it to be so *now*." I am now *thirty years old*. The *law requires* the *priest* to be *consecrated* at that age. "Suffer it to be so *now;* for thus it becometh" us, John, now to "fulfill" all "*righteousness*." *All* the "righteousness" of Abraham's faith *was not* then "fulfilled." All the "righteousness" of the slaughter of thousands of sheep and oxen was not then "fulfilled"; but *all the* "righteousness" that held connection with the *law* of *consecrating* priests was then "fulfilled" in Christ. *That was the last of it. That was all of it.*

Now I will read something with reference to that. I have said that Christ then *entered upon* the *duties* of *His priestly office;* that it was a *priestly consecration*, and the law of that consecration was then "fulfilled." In Mr. Anderson's translation of Luke iii. 23 we find this language:

> And Jesus was about thirty years old when he began his ministry.

That is from Mr. Anderson. Now I read from Dr. Robinson, the English Baptist historian. On page 40 he is speaking of the character of the parties to be baptized. He says:

> III. A character of *virtue*. "I baptize you," said John, "*at*, or *upon* your repentance, your invisible abhorrence of sin, manifested by fruits meet for repentance—that is, by reformation." Except in one instance, John baptized only persons having these characters. This one instance was the baptism of Jesus. In perfect freedom, with eminent piety and virtue, but without any profession of repentance, Jesus was baptized. By this He entered on His public ministry.

Then Mr. Robinson, the Baptist historian, tells us that Christ "*entered* on His public ministry" *by His baptism.*

Now we have shown for what He was not baptized, and for what He was baptized. His priestly consecration was the "fulfilling" of all righteousness. The last question comes up, which is, *How was He baptized?* If that law of "righteousness" was fulfilled in His *consecration*, it must have been done in the *manner* which *that law prescribed.* If it was not done in that way, the law of "righteousness" was not "fulfilled." And here I again read from the "Apocryphal New Testament." It was translated from the original Greek by Mr. Whiston, a Baptist of England, who said it was as genuine as our old family Bible; and that it was dictated by Christ Himself and written down by the apostles. Now *how was Christ consecrated?* I read:

> And in all the Scriptures, in like manner, he refused their sacrifices on account of their sinning against him. For *the sacrifices of the wicked are an abomination with the Lord, since they offer them in an unlawful manner.* And again, *their sacrifices are to them as bread of lamentations.* All that eat of them shall be defiled. If, therefore, before his coming he sought for *a clean heart* and *a contrite spirit*, more than sacrifices; much rather did he abrogate those sacrifices—we mean those by blood—when he came. Yet he so abrogated them as that he first fulfilled them. For he was both circumcised and sprinkled, etc. *Constitutions and Canons of the Holy Apostles*, Book VI. chap. xxii. p. 153.

Christ was both *circumcised* and "*sprinkled.*" His circumcision recognized His membership in the church, and His "*sprinkling*" or "*baptism*" *recognized* His *connection* to the *priestly* office. There it is. In Exodus xxix. and Leviticus viii. you will find that this *consecration* was by *pouring* and *sprinkling*. No one was recognized as a priest till he was consecrated under that law. That was Christ's consecration in His baptism. He fulfilled the whole law of consecration. I have said that if John had *dipped* Him, he would have been a violator of law for so doing, and consequently a *sinner*. What did the law *require? Pouring* and *sprinkling*, but no *dipping*.

You may ransack the whole Bible and you cannot find any *plunging* or *dipping* in *connection with the priestly office.* You can find *sprinkling* and *pouring*, but no *dipping;* and the law would have been violated if John had *dipped* the *Savior*. What is sin? We have a common way of telling what it is. It is any want of *conformity* to, or *violation* of, God's law. John says "sin is a transgression of law." And if John had *dipped* the *Savior* to consecrate Him to the priestly office, there would have been a *want* of *conformity to law.* The law *required sprinkling*, and if John had refused to *sprinkle* the *Savior*, he would have been a violator of law, and *consequently* a *sinner.* It became them, Christ said, to "fulfill the law." To do that, there had to be *pouring* and *sprinkling*, but no *dipping* or immersing. And if Christ had accepted *dipping* at the hands of John, it would have been in *nonconformity to the* law of "righteousness" that was to be "*fulfilled*" in Him. The whole of the "righteousness" of that law of priestly consecration centered in Him, and if that law had been trampled under foot, the righteousness of the law would not have been "fulfilled," and *sin* would have been the result.

Some question the position that Christ was consecrated as a priest at His baptism. Well, He was baptized at thirty years of age. We have before shown that He was not baptized with John's *ordinary* baptism, nor Christian baptism, so called, nor the daily baptism among the Jews. But He was baptized. What for? By consulting the fourth chapter of Numbers you will find that the Levites or priests entered upon their office work at the age of thirty years, as *required* by *law.* It has already been shown that Christ did not demand baptism till He was *thirty years old*, and He said to John, "Suffer it to be so *now:* for thus it becometh us to fulfill all righteousness." His baptism therefore was ruled by law to *thirty years of age*, and *no* baptism is known in the Bible fixed by law to the *thirtieth year* of

life but the priestly *baptism* or *consecration*. In Matthew xxi. 12, 13, you will find it said that Christ went into the temple and found merchants there selling goods, and He made a scourge of small cords and lashed them severely, overthrew the tables of the money-changers and told them to take these things away. For said He: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Take these things away from the temple of God. He acted as a man of *authority*. Never had He done so before. Never had He claimed the house before. The merchants were grieved and not a little chagrined at it. The "chief priests and elders" say to Him: "Tell us by 'what authority' you do this. Who gave you the authority? What right have you to thrust us out of the temple or turn our tables, spill our money, and whip us with that scourge that hurts so badly? Why have you done this? From whom do you get authority?" "Well," said the Savior, "I will ask *you* a question, and if you will answer me, I will answer you." Now, mark you, they had asked Him for His *authority*. Now He asks them the question, "The baptism of John, whence was it? from heaven, or of men?" They had asked for His authority, and He replied by asking this question. Why did He connect the baptism of John with that? And why did He demand of them where the baptism of John was from? They ask for *His authority*, and He immediately *connects* the *baptism of John* with what He had done *in the temple as a priest*, and asks them to tell Him whether the baptism of John was from heaven, or of men. They saw the pointing of His question, and, consulting among themselves, concluded they would not answer Him. "We have asked for His *authority to act as a priest in the temple of God*, and He replies by asking a question about John's having baptized Him. It was *from John, a priest*, that He got His *formal authority as a priest*, and we dare not say it was not 'from heaven,' for we fear the people, for all

regard John as a prophet." "Well," said He, "neither will I answer you." For what did Christ connect John's baptizing Him with His *acts as a priest* in the temple, if it did not *consecrate* Him to His priestly office? That is as plain as the bright face of the burning sun. Now I close that matter. I have said before, and repeat it, that if John the Baptist had dipped the Savior, he would have been a sinner for so doing. Why? Because the "righteousness" of the law of priestly consecration was fulfilled in the baptism of the Savior. Now I challenge any "dipper," I care not how high he has ascended the hill of science, to show any law of Moses requiring *dipping* to "consecrate" a priest. It is not there and no man will say it is there. Then if John had *dipped* the Savior, he would have been a *violator* of law. And if the Savior had been *dipped*, it would have been in *opposition* to law and not a "fulfillment" of it. Well, then, He was sprinkled and poured upon, for it required both. The law would not have been satisfied if the Savior had been dipped, and if the "righteousness" of the law was fulfilled, He was not dipped, because it did not require any dipping. If He was not sprinkled or poured upon, then the "righteousness" of the law was not fulfilled, for it did require these. But the "righteousness" of the law was fulfilled, and as it required "sprinkling" and "pouring," He was sprinkled and poured upon.

Every priest that had been consecrated was consecrated in that way. As a priest the whole priestly law centered in Him. He was the last Jew born to be consecrated as a priest by the law of Moses, and the law of Moses did not recognize dipping; therefore He was not dipped.

Well, but He went up out of the water after He was baptized. I have shown from the Baptist version of the New Testament that He did not come up *out of* the water, but up "*from*" the water. The preposition *en* means *at* as

well as *in*. And before I pass from that preposition *apo*, translated *from* by the Baptist version, I will mention another thing. The preposition translated *out of* in the third chapter of Matthew in the common version is *apo*. Dr. Conant, the great immersionist of this country, says the leading meaning is "*from*"; and Dr. Carson says the more proper meaning is "*from*," and that it nowhere *necessarily* means *out of*. Circumstances may require that understanding, but it nowhere necessarily means that. Now I will give you one occurrence of it in the third chapter of Matthew as standing side by side with this. John said to the wicked Jews, whom he termed a generation of vipers, "O generation of vipers, who hath warned you to flee *from* the wrath to come?" That preposition is from the same Greek preposition, *apo*, that in the other verse relative to Christ's baptism is translated *out of*. They could flee *from* the wrath to come. It had not come; hence they were not in it. As it had not come, as a matter of course they were not in it; and if they could flee *from* it without being *in* it, Christ could come up "*from*" the water without having been *in* the water.

LECTURE XVIII.

I will ask two questions and answer them in this lecture. *First, What is baptism? Second, What is the mode? Baptism* is *one* thing, and the *mode* of baptism is *another* thing. Baptism is one question, and the *way* of baptizing or the *mode* of baptism is an *entirely different thing;* and we should never confound them. If when reading of baptism we think of it as mode, we make a mistake. If when reading of mode we think of it as baptism, we make a mistake. We must classify language according to the questions about which *we* read. So when we read of baptism we must understand it as baptism, not as the *way* of baptizing; and when we read of the *way* we must understand it as the *way*, not as the thing itself. To everything that is done there is a *way* of doing it, but the thing done is not the way, and the way is not the thing done.

How *many* baptisms are there? I do not mean how many Jewish baptisms existed, I do not mean how many traditional washings existed, but how many baptisms are there holding connection with the church of our Lord and Savior Jesus Christ? There is *one* Christ, that Christ has *one* church, *one* body, *one* kingdom, and at least *one* baptism; some may think more, but I say ONE baptism. The first question to be settled is, *How many* baptisms are there holding connection with that *one* Christ, that *one* church, that *one* body, that *one* God? If we can determine that, it will be a step gained. How many baptisms are there?

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all. Eph. iv. 1–6.

Now there is *one* body, and there is *one* baptism; and I say if there is but one body, there is but *one* baptism connected with that body. There is *one* Lord, and only one; there is *one* Spirit, and only *one;* there is *one* faith, and only one; there is *one* body, and only one; and there is *one* baptism, and only one. And now, to settle the number of bodies, and what baptism is connected with that one body, I call your attention to the language of Paul; and remember, we are giving you the reading of God's eternal Truth, in the absence of all commentaries and all human speculations:

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. I. Cor. xii. 12, 13.

What baptism is it that introduces *into that one body?* The baptism of the Spirit. "For by one Spirit we are all baptized into one body." In the fourth chapter of Ephesians he says: "There is one body and one Spirit, even as ye are called in one hope of your calling;" and here he tells us that by the baptism of the "*one Spirit*" we get into the "*one body.*" That settles it forever that there is but the *one* body, and the *one* Spirit, and the *one* baptism. That is fixed. There is but one baptism; and those who talk about three or four baptisms are mistaken. It is not so. The body of Christ is *one;* there is *one* Father, *one* Spirit, *one* hope, *one* faith, *one* baptism; and that is all there is; and no man can make anything else out of it.

Well, I declare! he has denied water baptism *out and out!* That is just what I thought when he said on a previous occasion "*dipping*" was not baptism, "*pouring*" was not baptism, and "*sprinkling*" was not baptism. Now he says there is no baptism but the baptism of the Holy Ghost. Why, he is a Quaker, and don't believe in water baptism at all! You are mistaken, my friend; but the water transaction *within* itself is *not baptism.* There is but *one* baptism. We have the external "*sign*" of *that one* baptism, and because it is the *sign* of that *one* baptism the name of the thing signified is put on it. But the *emblem* is not the baptism at all. That is the reason Paul speaks of that one baptism in the way he does.

Now let us look at this further, for I desire to make an impression upon the mind of the reader. I do not wish to be misunderstood. We have in the church—and Christ is the author of what I am going to mention—*two monumental* institutions. Time has rolled on, death has raged, persecution has stalked abroad and swept millions of the lovers of Christ away. Dark clouds and muddy waters have risen against the progressive march of the church. Generation after generation has passed away, and their sleeping bodies are unknown to the race. Kingdom after kingdom has fallen. Earthquakes have shaken the globe from center to circumference. But the monumental institutions left in the church by Christ, notwithstanding all the dark clouds, notwithstanding the alarming apostasy that has taken place, notwithstanding the veins of blood that have flowed in channels, have remained in the church till to-day as they were received from Christ. They have not changed. They are left standing in the church, to speak a language my tongue knows not; to speak a language that angels cannot speak; to speak the language that is only found in the institutions themselves. They continue to live and talk. *One* of these monuments is water baptism, *as we call it.* I will explain

presently why we call it so. The other monument is the sacred supper. That monument stands and points to the means of the world's recovery, the agency of its redemption. And when in solemnity, with a tear stealing from the eye, and the heart uplifted to the cross, stained with the blood of Emmanuel, we approach the supper, we see there the wine and bread. The mind must go back over eighteen hundred years to that dark night—

"'Twas on that dark and doleful night,
When powers of earth and hell arose."

On that night the supper was instituted, the bread was broken, and the wine was poured. And Christ took the bread and said, "Eat; this is *my body*." It was *not His fleshly body*, and none but Catholics believe it was. There is not a Protestant that believes it was His *real body*. You know it is not the real flesh of Christ. Yet He says, "THIS IS MY BODY." You take the bread, put it into your mouth and masticate it; you know it is *bread;* it is *not* the *body* of Christ at all. He called it His body. Did He tell the truth? He did. Do you say it is His body? I do. In the *sense* that Christ said it was His *body*, it *is His body*. Then He took the cup and blessed the wine, the literal juice of grapes, and gave it to His disciples, and said, "Drink ye all of it; for this is my blood, shed for the remission of sins." He called it *His blood*. It is *not really* His blood, but it is a monument in the church, *pointing to His blood*, shed for the remission of sins. It remained to be *wine*, yet He calls it His *blood*. Do you believe it was blood? I do. But you say it is not blood. I say it was not *real* blood, but it was *blood* in the *sense* He said it was.

Let me illustrate again. You walk into a public parlor, on the wall of which hangs a large portrait. You glance at it, and say, "There is Gen. Washington." Are you sincere? Do you mean that Gen. Washington is there in person? What do you mean by it?

Why, that Gen. Washington is there in miniature. He is not there in person, but it is a *picture* of his person, and you call the picture by the name of the person. It is simply Gen. Washington in *representation*. In what sense was the *wine* the *blood* of Christ? *Simply in picture*. In what sense was the *bread* the *body* of Christ? It was simply His *body in picture*. That is one of the standing monuments, and the monument is called by the name of the thing it represents: the body of Christ and the blood of Christ. It is *not* body, it is *not* blood; but the names *body* and *blood* are put on the emblems that represent them. You have, in traveling along a road that you had never been over before, come to a tree at the roadside upon which was nailed a finger-board with the name of some town printed upon it. The town is not on the board, but simply its name. Why? Because it is an indicator that points to that town; and the name of the town indicated is put on the indicator. The wine was the *indicator* of the blood of Christ, and was therefore called the blood. The bread *indicated* the body of Christ, and the name *body* was put upon it. Now we know what it is that it indicates. On the other side of the tree I will suppose there is another board with the name of another town upon it. The town is not there, neither is the finger-board the town; but it indicates or points to the town, and hence the name of the town is put on it. We all understand these things. When we say of the picture, "That is Gen. Washington, Lafayette or Napoleon," that is true in the sense we speak, and everybody understands it the same way. But the picture is never the thing pictured. That is impossible.

The other standing monument in the church is *water* baptism. What does it indicate? There is *one* baptism of the Holy Spirit that introduces into the *one* body of *Christ*. The *visible* church is not that. It is at best

only a *visible* institution of God, and is no part of the *invisible* and *spiritual* church; and the real baptism, *Spirit baptism*, introduces into the *real body of Christ*. The *visible body* has *water* baptism connected with it, which is but an *emblem* of the *washing* of *regeneration* that introduces into the *spiritual church*. And *water* baptism is *no more* REAL *baptism*, and *no more* a *part of* REAL *baptism*, than the *visible church* is the *spiritual church*, or a *part of it*. They are just as distinct as things can possibly be. Then *water* baptism is called baptism in the *same sense* that we call *wine* the *blood* of Christ. It is daily so talked and understood. But when you sever the wine from the thought of the *shed blood* of Christ, it is *not* the *blood* of Christ, *even in figure;* and when you sever the *bread* from the thought of the *body* of Christ, it is *not* His *body*, *even in figure*. *Water* baptism, then, should be called baptism *only* when it *represents Holy Spirit baptism*. It is *not baptism* within itself at all. *Rightly* applied, or *wrongly* applied, the *water transaction* is not *within itself baptism*. It is *only* a "*sign*," an "*emblem*" of the *reality*.

I now show that the *external* "*sign*" is not the thing itself. *Water baptism* is to the church *now*, in some parts, *what circumcision* was to the *same* church; not in all parts, but in this. Circumcision, as an external cutting, indicated the work of the Holy Spirit in the heart, severing the sins from the heart, cutting them off. It was a *visible* indication of that *invisible* work. It was not the thing itself; nor was the cutting of the flesh circumcision at all *within itself*. It was only an *external indication* of circumcision; and because it was the indication, it was called by the name of the thing indicated. Just like the *wine* was called the *blood* of Christ. The cutting of the flesh only indicated circumcision, and because it pointed to circumcision in the heart by the Holy Spirit, the name of that great work was put upon

the indicator. Cutting the flesh was nothing but circumcision *in figure*, *in sign*.

For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God. Rom. ii. 28, 29.

Here the apostle says that cutting of the flesh *was not circumcision*. It was only "a sign" of it, and the name of the thing signified was put on the sign. Paul, the great Gentile apostle, with his eye glancing back over the dark ages of the past, speaking with reference to the covenant of grace submitted to Abraham and constituting him father and head of the visible church, says:

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe. Romans iv. 11.

He received the *sign* of circumcision. What was it he received? The cutting of the flesh. Paul says that was a *sign* and *seal* of the righteousness of faith. It was a *sign* of circumcision, *not the thing itself*, but was called circumcision in figure, in picture, or in sign. Water baptism stands in the place of circumcision in *that* particular; not to represent by way of *cutting*, but by way of *washing*.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior. Titus iii. 5, 6.

There is the washing of regeneration. Now there is a *sign* of that *internal* washing, and water baptism *is that sign*. Hence we are said to be washed. Then the water transaction simply represents the internal work. Not in the way or sense of cutting the flesh, but in the sense of washing. Then the *external washing is not baptism*. It is no more baptism than the wine was the blood of Christ, or the bread the body of Christ, or the external

cutting of the flesh was circumcision. These signs or symbols, as they are called, are never the reality.

Then there is but *one* baptism, and that *one* baptism has *one sign* that represents it. We have found that there is but *one* baptism. Only one, and our question, How many baptisms? is answered. There is but one real baptism, and we have but one emblem of it; and wherever the water is used in a way that the Holy Spirit transaction is lost sight of, the water transaction *is not baptism even in figure.* Now let me lay this before you. In the wide range of the use of wine, I care not where you find it, it is never the blood of Christ in picture except when taken in commemoration of His shed blood. You may use it three times a day on your tables at your regular meals; you may go to the sideboard and drink it there; in the house or out of the house, it is never the blood of Christ in symbol or picture except when used in a sense to represent His blood. The wine in the grapes before it is pressed out is not His blood. The wine in the cask after it is pressed out is not His blood. The wine in the decanter on the table is not His blood. It is never so except when used in the sacrament to represent the shed blood of our Lord and Savior Jesus Christ. You may have wine enough to immerse yourself in, but it is not the blood of Christ. It does not represent His blood because it is not used to represent the shedding of His blood. So in all the wide range of the use of bread it is never the body of Christ in picture or symbol except when used upon the sacred table to represent His body, lacerated and broken for the redemption of the world. When the broken bread is used to represent His body slain for us, then it becomes His body in picture, but at no other time. At your table, on the railway, on the steamer, in the temple, in the cabin, it is not the body of Christ at all, and it never can be except when used at the sacred supper. In all the use of it, it is not His body in picture except in

that one sense. And when we use that which is called water baptism in any other way than to represent the work of the Holy Spirit in the heart, the work of the Holy Spirit in its baptism, I care not when, where or how the water is used, if the Holy Spirit baptism is not represented in the water transaction, it is not baptism even in figure. It is *never real* baptism, and if misused, it fails to be even a *figurative* baptism. The figure must represent the reality. The reality must shape the picture.

Now, you are accustomed to this lauguage about picture-taking. You go to a gallery to have an artist make your picture. There are three leading parts of the face: that part known as the forehead, reaching down to the eyes, that part from the eyes to the mouth, and the chin. These are the leading parts of the face. You take your seat, and the instrument is adjusted. *You* are the *reality* and you are seeking a picture of yourself. The artist takes the tablet from the camera and passes into his little dark room. Presently he brings the impression out and you have a very good forehead, as good as you ever saw, and from the mouth down a fair representation; but from the eyes to the mouth, the whole middle part of the face is gone. What would you call that? Would you consider it a picture of yourself? You have a very fine forehead and very fine chin, but the middle part of the face is gone. Would you thank the gentleman for the job, pay him and go home? Would you? If so, it would be in exceedingly bad taste. Now Jesus Christ left a picture in the church. He drew it Himself. He did not leave it to an ordinary artist. He drew the pictures of His body and blood. He left no man to draw them. He drew also the picture of *real* baptism and left it with the others hanging in the halls of the church. It is not the work of any man. It is not the work of any body of men. It was conceived in the eternal Mind. Christ Himself drew the picture of the baptism of the Holy

Spirit in mode and effect, and whenever water is used in a way that the great reality is lost sight of, either in the Spirit, mode, or the effect of the mode, the water transaction is not baptism even in figure or picture.

Having made these remarks, I come to the next question: *What is baptism?* Not what is the *mode* of baptism? but WHAT IS BAPTISM? But, says one, you settled that a while ago. No, we settled the question of *how many* baptisms there are; there is but *one* baptism. Now what is baptism? First, let us read the language of John the Baptist:

> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost. Matt. iii. 11.

In the first chapter of Acts the same language is used by the Savior. He told the disciples on the Mount of Olives, just before His ascension to His seat at the right hand of the Father: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Now, why did John connect *water* baptism, and the *baptism* of the *Holy Spirit* together? Why thus couple them together? And why does the Savior use the very same language? "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Why connect the *Spirit baptism* and *water baptism* together thus, if the *water* baptism was not *simply* a "*sign*" or "*symbol*" of the *other?* Well, says one, John baptized with water, and Christ said the disciples should be baptized with the Holy Ghost; but that don't tell what baptism is. No; I referred to this to show you that *water* baptism was but the *emblem* of *Spirit baptism.*

Now relative to the Holy Spirit baptism. In Romans xv. 16 Paul says the offering up of the Gentiles was made acceptable, being *sanctified* by the *Holy Ghost.* John says, "He shall baptize you with the *Holy Ghost.*"

Christ gave Himself for the church that He might *sanctify* it and cleanse it with the washing of *water* with the word. The commission says: "Go teach all nations, *baptizing* them," or *sanctifying* them. Peter says, repent and be *baptized*. The *church* is to be *sanctified*. It is *spiritually sanctified* by the *Spirit*. It is *ceremonially sanctified* with *water*. *Baptism* of the Holy Ghost *sanctifies* by the *Holy Ghost*. *Baptism* of *water sanctifies* by *water*. *Baptism* with *water* is symbolical *purification* or *consecration*. *Baptism* by the Holy Ghost *sanctifies* the *spirit*. I baptize with water; He shall baptize with the Holy Ghost. I *sanctify with water;* He shall *sanctify with the Holy Ghost*. Hence *external sanctification with water* is the *visible sign* of the *internal sanctification* by the Spirit.

Now, what is necessary in order to Spirit baptism? What are the leading ideas of Holy Spirit baptism? *First*. The Holy Spirit must exist; for without the Holy Ghost there can be no *baptism by the Holy Ghost*. *Second*. The MODE or the WAY must exist, or there can be no baptism by the Holy Ghost. Though the Holy Ghost exist, if there be no *way* of applying it, there can be no *effect* of the application, which is *sanctification*. The Holy Spirit must exist, and the *way* must exist; for if the Holy Ghost is not brought in contact with the party, there is no baptism by Him. Then *first*, the Spirit must exist, and *second*, the *mode* must exist, that *third*, the *effect* may exist. Now the *effect*, which is the *Spirit baptism*, is *not* the WAY, and the WAY is not the *Spirit*. The Spirit is *one thing*, and the *mode* is another thing, and the *effect* of the *mode* is a *third* thing. The *Spirit* is *never* the *mode*, and the *mode* is *never* the *Spirit*. The *Spirit* and the *mode* are *never* the *consecration* or the *baptism*, and the *baptism* is *never* the *mode* or the *Spirit*. You *cannot run them together*. You cannot confound them. It must not be done. If you do, you will never understand

the case at all. They are as distinct as they can be. The *Spirit* of God exists *without* the *way* of reaching you. The *way* must exist *before* the Spirit can be applied to you; and the *effect produced by the application is the one baptism* by the Spirit. The *one baptism* is the *one sanctification*, and the *one washing* of *regeneration*. But there is a *way* of doing that; and without the *way* it is never done. That is plain.

What was the *way* of *Spirit baptism?* What was the MODE? What was the *manner* of His application? Was it IMMERSION? Was it DIPPING? Was it SUBMERGING? If we can find out to our satisfaction what the items are in order to the *real spiritual* work, that fixes for us *what the emblem* is to be. *First*, the *Spirit*. *Second*, the *mode*. *Third*, the *effect*, or *baptism*. Now in the *water* transaction, *what is represented?* We want a "*picture*" of the Spirit; we want a *picture* of the *way*, or *mode*, of *Spirit baptism*, or *sanctification*. Where shall we find it? God is said to be a "fountain of living waters," and as God is a "fountain of living waters," the *Spirit* of God is the "*spiritual water*" that man must be born of in order to be saved. The *literal water* represented the "spiritual water," or Spirit of God, the stream that emanates from the "fountain of waters." We see the propriety of the *figure*. Natural water will quench natural thirst. The animal nature cannot go long without it; and what literal water is to the animal nature, the Spirit of God is to the soul. It quenches spiritual thirst, hence the propriety of the use of water as a figure of the Spirit of God. But in order to the spiritual thirst being quenched, there must be the *way*, the *mode*, by which the Spirit is brought in contact with the thirsty soul. Now we want a *picture* of that *mode*. Here are the *three realities*, *Spirit*, *mode* and *effect* or *baptism*. The *water represents* the *Spirit*. The *purifying* and *sanctifying with water represents* the *sanctifying* by the *Spirit;* and

the *mode* of the *water* must *represent* the *mode of the Spirit.* Whatever the *mode* of the *Spirit* is, it *must agree* with that; and whenever *water* is used without representing the *mode* of the *Spirit*, it is not *even* a *mode* of *baptism* in "*picture.*"

Now we are prepared to take another step. Is it *possible* for us to *find* what the *mode* of the Holy Spirit baptism is? Is that within the range of possibilities? I am not talking now about the meaning of *bapto*, nor *baptizo*, nor *baptismos*, nor *ebapha;* but the *mode* of Spirit baptism. Can we find out what that *mode* is? If I ask Dr. Clarke, the great Methodist commentator, to explain the mode, will the immersionists believe what he says about it? Are you willing to take Dr. Clarke and make him an infallible standard on the mode of Spirit baptism? The immersionists all say no. They will not accept the proposition.

Well, Pedo-baptists, will you let Dr. Gale or Dr. Conant or Alexander Campbell fix the mode of baptism and you stand by it? Never. Then if you take up the commentaries, you will find one going this way and another that way, and you can never fix a standard by the commentaries or exegeses of men. Is it possible that God is the author of a church we cannot find, that God is the author of a membership we cannot find, or that God is the author of an ordinance we cannot find or satisfy ourselves about? He has *required* us to be baptized. Inasmuch as He has *required* us to be baptized, He has *some mode* that is to be brought into requisition; for everything that is done has a way of doing it. Is it possible He has left us in the dark here? He has *required* us to be baptized. Where do you find it? In the Bible. He has *required* the *existence* of the church. Where do you find it? In the Bible. He has *required* a membership in that church. Where do you find it? In the Bible. How do you know He has *required* you to be

baptized? I find it plainly stated in the Bible. We can not be baptized without a *way;* and do you think He has left a blank as to the WAY? When we are left to ourselves, what wretched, rude and unchristian accusations are made of the rival parties! Do you think that the infinite Mind could be ignorant of the divisions that would spring up and break to pieces Zion about this ordinance of baptism or its *mode* if kept unrevealed? Did He not know that if the *mode* was left unsettled, there would be wrangles and disturbances and lacerations in Zion? Did not God know it would result in that? And if He had left it to men, how many ways they would have of fixing it! If He has left it to us to say what shall be the *mode*, it is open to endless wrangles and disputes. Do you think He has? Do you believe He has? It is from the Bible we learn all we know about it; and inasmuch as it is from the Bible we learn of the *one Spirit*, and the *one baptism* connected with it, and that there is *one emblem* of that *one baptism*, we must go to the Bible to see if the *mode* of that *one baptism* is revealed; and if we can find the *mode* of that *one* baptism, we will have the *mode* of the *emblem* in "*figure.*"

We want to know the *mode*, the *manner*, the *way* of the baptism of the Holy Spirit. Not the baptism itself, *but the way* of it. We will read a few Scriptures in relation to the mode.

Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Proverbs i. 23.

He will "POUR" it. There can be no mistake about the meaning of that. There is not a *dipper* in the land that will call that in question. If you will turn to Him and reform, He will do something. *What?* "I will POUR out my Spirit unto you." Who said it? *God said it.* He has not left it to man to say *how* He will do it. He has said Himself *what* He will do, and *how* He would do it. "I will POUR out my Spirit unto you."

Now we will go to that old evangelical prophet, Isaiah, who talked so lovingly about that Sufferer by whose stripes we are healed, about that Savior who died between two thieves. That old prophet says:

I will POUR *my Spirit* upon thy seed, and my blessing upon thine offspring. Isaiah xliv. 3.

There is the testimony of the evangelical prophet that saw the altar of the living God, and the live coal was taken from it and brought in contact with his lips to make them holy, and after the fire from God's own altar came in contact with his lips, he uttered these words: "I will POUR my Spirit upon thy seed, and my blessing upon thine offspring." There is no mistake about that. No man that loves God will question it. How is it sent? He says He will POUR it. Let us read the two passages with the thought of dipping. "Turn you at my reproof: behold, I will '*dip*' my Spirit upon you." "Turn you at my reproof: and I will '*plunge*' *my Spirit* upon you." "Turn you at my reproof: and I will '*immerse*' *my Spirit* upon you." Ah, how ridiculously that reads! "Turn you at my reproof: and I will POUR my Spirit upon you." There is common sense. There is God-like work, soul-redeeming work, soul-washing and renovating work. "I will POUR my Spirit." That is the *way*, that is the *mode;* and that is the *word* of God. We are now examining the *reality*, and will have a "*picture*" of it directly. I have given you Isaiah xliv. 3.

And it *shall* come to pass afterward [or, in the last days], that I will POUR out my Spirit upon all flesh. Joel ii. 28.

Now in Acts ii. 17, speaking of the *POURING* out of the Holy Ghost upon the apostles, Peter says, "This is THAT"—what? "Which was spoken by the prophet Joel." What did Joel say eight hundred years before? "And it shall come to pass in the last days that I will POUR out my Spirit upon all flesh." In Acts i. the Savior tells the disciples they shall be BAPTIZED *with*

(mark the preposition) the Holy Ghost not many days hence. Just ten days from that time the Holy Ghost came. I have frequently, since I began these lectures, spoken of the day of Pentecost being the "*beginning* day of the new dispensation." It was the *first* day of the week, the day of rest. It is believed by some that when the Savior came into the world He was born on the *first* day of the week. That He arose from the dead on the *first* day of the week none will dispute. We know that His resurrection was on the *first* day of the week. On the *first* day of the week He met His disciples and blessed them; and again, on the *first* day of the week the chariot cloud bore Him from the Mount of Olives to the upper sanctuary. On the *first* day of the week the Holy Spirit left the glorious abode above and came down as a comforter to His people. On the *first* day of the week the *new* covenant went into operation, and the new *seal* was applied. On that day the Spirit was "POURED" upon the apostles. And Peter says "*this is that*" spoken by the prophet Joel. *That is the* MODE, *that* is the WAY. There is the Spirit and the mode. There is the pouring and the *baptism* which was the *effect* of the "POURING," or the MODE. There is no chance to escape these conclusions.

But let us examine another passage. In the third chapter of Titus it is said God has saved us by the washing of regeneration and renewing of the Holy Ghost which "He *shed* upon us," as the common version has it; but in Mr. Campbell's version, Mr. Anderson's version and the Baptist version it is translated "POURED upon us." Peter says in the first chapter of his first letter that the "Holy Ghost was SENT DOWN from heaven." It was "POURED," *sent down.* And in Acts x. 44 it is said that "while Peter yet spake these words, the Holy Ghost FELL ON all them which heard the word." It was "POURED." It was SENT DOWN. It FELL

UPON them. That is the *way* of the Holy Spirit baptism; that is the MODE of the *reality*. And Peter says himself:

> And as I began to speak, the Holy Ghost FELL ON them, as on us at the *beginning*. Acts xi. 15.

And when the Holy Ghost was POURED and when it was SENT DOWN from heaven and when it FELL ON them, Peter says:

> Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Acts xi. 16.

How did the *falling* of the Holy Ghost *upon* the Gentiles suggest John's baptism to Peter? *How?* How? It is said by Peter, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." That was on the day of Pentecost. It was *poured* on the day of Pentecost. It was *poured* on Cornelius. It *fell on* them on the day of Pentecost. It *fell on* them at the house of Cornelius. It was *sent down from heaven*, and that transaction suggested John's *baptism with water*. How could that be unless John let the *water* FALL *on* the people when he POURED it? How could one suggest the other, *otherwise?* The Spirit was *poured upon* them, and that suggested *John's baptism* to Peter. Now John says: "I indeed baptize you *with* water; but he shall baptize you *with* the Holy Ghost." How were they baptized *with* the Holy Ghost? It was *poured out* and *fell upon* the party, and then the party was baptized *with* the Holy Ghost. Then how were they to be baptized *with* water, the emblem? It was *poured out* and *fell upon* the candidate for baptism, and then he was baptized *with* water. There is the *reality* and the *picture in perfect agreement*. The *water* represents the *Spirit*. The *Spirit* was *poured* and the *water* MUST be *poured*. The *Spirit* was *sent down* and the *water* must be *sent down*. The *falling* of the *water represents* the *falling* of the *Spirit*.

That is the *way;* that is the *mode.* There is the *Spirit*, the *mode* and the *baptism;* and as we have the *three features* in the *reality*, we must have the *three representations* in the *picture.* And any *use* of *water* in the name of the Father, Son and Holy Spirit, that *does not represent* the *pouring* of the *Spirit*, the *sending down* of the *Spirit* and the *falling* of the *Spirit*, is *falsifying* in the name of the Father, Son and Holy Spririt. IT IS NOT BAPTISM. It is *false* to call anything a *mode* of baptism that does not *represent* it; just as I have shown it is *false* to call *wine* the *blood* of *Christ*, when it did not *represent* it at the sacred supper. To say that the *wine* in the cask is an *emblem* of the *blood* of Christ, or to call the *bread* upon your table an *emblem* of the *body*, is a *falsehood;* and to call any *use* of *water* that fails to *represent* the *falling* of the Holy Spirit *baptism*, is *falsifying* in the name of the sacred Trinity. IT IS NOT BAPTISM. *It is not baptism even in figure.* If you take the type of the figure 4, put ink upon it and press it to the paper, the figure 4 will be on the paper. The type and the antitype, the *figure* and the thing *figured*, MUST AGREE. If they do not, one is not a picture of the other. So we find that the *mode* or the *way* of the *reality* is *plainly revealed.* It is not a matter of surmise at all. We find what the *real baptism is*, and the manner of it. Then when we find what the *mode* of the *real baptism* is, we have the *real mode.* There is *but one. That is the reality.* Now the *picture*, or the *shadow*, is what we want. We find that the *mode* of *Spirit baptism* is a matter of revelation in the *New* Testament. Now would it not be exceedingly strange if the *mode* of the *picture* was not revealed as well as the *mode* of the *reality?* When we find the *mode* of the *reality*, that fixes the *picture.* But God has not left us in the dark as to the *mode* of *water* baptism standing side by side with the *mode* of *Spirit baptism*, just in the same position to each other

that John placed them—"I baptize *with water*, but he shall baptize *with* the *Holy Ghost*"; and just in the same position that Christ placed them—"John truly baptized *with water;* but you shall be *baptized with* the *Holy Ghost.*" One is a "*sign*" of the other. All parties understand it that way. Mr. Campbell published it that way, and the Baptists publish it that way. All parties agree that one is a *reflection* of the other. We find that the Bible is plain as to the baptism of the Spirit and the *mode* of it. It is plainly expressed. *First*, it was "*sent down from heaven.*" *Secondly*, it was "*poured upon them.*" *Thirdly*, it "*fell upon them.*" What language could be plainer? I go again to Isaiah xliv. 3. I left out part of the verse before, not because it was against me, but for a special reason that you will now see:

> For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

There are the *emblem* and the *reality* standing *side* by *side.* He will "*pour*" the *Spirit. How about the water?* Oh, he will "DIP" the *water.* He will "PLUNGE" the *water on you.* I will "*pour my Spirit upon you,*" *but* I will *immerse the water upon you.* What did the Lord say? "I will POUR *water upon* him that is thirsty." That is the "*sign*"; how about the reality? "I will *pour* my Spirit upon thy seed." Here are the *picture* and the *reality*, and *both* have the "POUR." Do you not see we have a *good picture?* But let us have the *middle* part of the face out. The *water represents* the *Spirit.* The *baptism with* the *water represents* the *baptism with* the *Spirit.* But the *Spirit mode* is POURING, and you "dippers" take out the *middle* part of the face by traveling over the country *dipping* people. That is the way men mutilate the *pictures* that Christ has drawn Himself. He gave us this *picture* in order that the ministers of the church below might *imi*

tate the Minister of the church above. *Christ* POURS the *Spirit*, and you *try* to *imitate* Him, not by pouring the water, but by putting the person himself into and *under* the water! Let us look at another passage or two of Scripture. In Ezekiel, the great Head of the church speaks of the coming day when He will gather the scattered Jews and make them one people again; and Jeremiah in his prophecy says, "Their children shall be as aforetime." That was to be under the *new* covenant that was "made with the house of Israel and the house of Judah."

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. Ezek. xxxvi. 25, 26.

Here is the *way* of the *water*. In Isaiah lii. 15 it is said: "So shall he sprinkle many nations." That is the *very* Scripture that the eunuch was reading when Philip was sent to him. He was a religious man and was acquainted with the *law* and the *prophets*. He was acquainted with the Jewish sanctification. He had been to Jerusalem to worship, and when the preacher reached his chariot and asked him if he understood what he was reading, he replied: "How can I, except some man should guide me?" And Philip rode with him and explained to him the passage he was reading. In those days the Scriptures were not in chapters as now, but in rolls of manuscript. And after the eunuch had read of Jesus being "led as a sheep to the slaughter," and the prophecy that he should *sprinkle* many nations, he says: "See, here is water; what doth hinder me to be baptized?" And Christ was to "*sprinkle* many nations." *So* the eunuch understood it, and *so* he was baptized.

Now, says one, we have you. *How?* Why a while ago it was *pour*, POUR, POUR, and now it is *sprinkle*, SPRINKLE, SPRINKLE. You are in a difficulty. *Now*

get out. I heard one of your Pedo-baptist brethren not long ago, and he stood tiptoe in his stirrups and said *sprinkle*, SPRINKLE, SPRINKLE, just as you have. *First*, you have it *pour*, POUR, POUR, and then *sprinkle*, SPRINKLE, SPRINKLE; now get out of that. Well, you know we had in the summer a month or two of very dry weather and the earth was parched and the corn did not grow well, and the preachers got to praying for rain. I heard them, and the elders prayed for rain and I don't know but the *sinners* prayed for rain. After awhile a cloud arose and spread across the sky. It grew larger and larger, and soon the muttering thunder was heard and the flashing lightning was seen, and then it began to *sprinkle*. The rain *fell faster* and *faster*, till it was a *real wetting shower*, and then it "*poured* down." But did not each drop fall for *itself* and *within itself?* Each drop fell for itself and no drop fell for another, yet everybody said "The rain is *pouring*," when the drops fell thick and fast. The Bible talks about it in the *same way*. "I will *pour* water upon him that is thirsty," yet each drop falls for itself. You talk that way and I talk that way. Jeremiah talks that way and Moses talks that way, and God is the author of it. Yet we understand that each drop falls for itself, and when the drops fall rapidly we call it "pouring." So there is no difference between pouring and sprinkling. They are the same thing. If a gentleman takes a pint cup, dips it full of wheat and *pours* it out, don't each grain fall for itself? The grains *sprinkle down;* but if you ask him what he is doing, he will tell you he is "pouring" out the wheat. If a poor man goes to his neighbor for corn and the neighbor fills the half-bushel to empty it into the sack and is asked what he is doing, he will reply, "I am 'pouring' the corn into the sack." Each grain falls for itself alone, yet he says he is "pouring" it. We all understand that.

I have one more Scripture to look at with its connec-

tions, and then I am done with the Scriptural argument.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. I. John v. 7.

You see the sentence is elliptical; it is not perfect. *One* what? One God. The Father is one, the Son is one, and the Holy Ghost is one. And these three are one God. The next verse:

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

This is elliptical also; it is not a perfect sentence. *Agree* in one what? "The Spirit, and the water, and the blood: and these three *agree* in one." The first three are *one* in nature. They are *one* nature. That makes it a perfect sentence. And the last three *agree* in one. In one what? Is it in *one nature?* Is water the nature of blood? No. Is blood the nature of water? No. Well, is the Spirit the nature of water? No. Is the Spirit the nature of blood? No. Then they do not *agree* in *one nature.* The Spirit is not in the water, nor in the blood. The blood is not in the Spirit, nor in the water. And the water is not in the Spirit nor the blood. They do not agree in one nature. It is impossible. But they agree in *one* somehow. Perhaps they agree in *one design.* Let us try. It is an imperfect sentence. It is elliptical, and we must supply something to complete the sense. Was it one design? Let us try. What was the design of the blood? *To make the atonement.* What was the design of the Spirit? *To apply the atonement.* What was the design of the water? To *represent* that application, to *represent* the washing of regeneration. So they do not agree in design or purpose. But "these *three* agree in *one.*" How? The Spirit, the water and the blood; these three *agree in one* MODE. That is what they *agree* in. Now to determine the *mode* of the water and the blood. The *mode* of the Spirit is fixed. "I will *pour* out my Spirit." I will *send It down;* It shall *fall* upon you. Well, what was the

mode of the issuing of the *water* and the *blood* from the side of Christ? They were *poured* out. Do you not remember of reading that the water came out in connection with the blood? It is said the water and blood *poured* out from His side. What was the water to represent? The water in baptism, the cleansing by the blood of Christ. There was the blood to secure atonement, and the water to represent the atonement by the blood? The water in baptism represents the atonement applied by the Holy Spirit; and the *mode* of the Spirit is the *mode* of the water, and the *mode* of the water is the *mode* of the blood. Peter says:

> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. I. Peter i. 2.

There is no difference between pouring and sprinkling. It is one, and all regard it as one. That is the Bible arrangement of it.

I will now show, from the ablest Baptist history ever written, that John the Baptist baptized the Savior by *pouring* water upon Him. I will show it, too, from Robinson's history, which is the *ne plus ultra* of Baptist historians. Both Pedo-baptists and Anti-pedo-baptists accord to it that honor. This is not a history of infant baptism, or of immersion, or of sprinkling, but the whole question of baptism in all ages of the world. In the ancient churches the representation or picture of baptism was placed upon the church doors and the rostrum or pulpit. Now here is the picture of the baptism of Christ, and this representation was found in the dome of an ancient church at Ravenna. The congregation was planted at Ravenna by one of the first seventy disciples Christ sent out to preach. There are Jesus and John the Baptist surrounded by the twelve apostles. There is the representation over the head of Jesus, and John has

something like a ladle in his hand, and is *pouring* the water upon the head of the Savior. As a faithful historian, Dr. Robinson gives this picture with many others. When he set out to write his history he did so with a view of exhausting the subject, and though he was a great immersionist, he could not leave these things out. The picture is on the 110th page of his work; and now from the same page I will read his explanation of it. He says:

> Over the head of Jesus is the dove. On the left-hand bank, in a short, thin violet-colored cloak, stands John the Baptist, inclining over the river, holding in his left hand an ornamented cross taller than himself, and in his right a basin, or some such utensil, and pouring out of it water on the head of Jesus.

That is Baptist history. There is the picture that was in the church at Ravenna planted by a disciple sent out by Jesus; and Dr. Robinson says John is represented as *pouring* water *on the head* of Jesus. I told you that if John had dipped the Savior, he would have been a sinner for so doing. Here is the transaction. I read from page 115:

> It is further remarkable, that this representation at Ravenna is not singular, for most artists of those ancient times describe the baptism of Jesus in the same manner.

That was the uniform representation in the churches, on the church doors, the rostrums, etc. He was *always represented* as being baptized *by pouring*. Dr. Robinson says so; and, as before said, his book exhausts the baptismal question.

Now here is another picture I wish to refer to. Here is a large vessel, called the labrum or bathing-tub, in which kneel two persons, while outside is another "pouring water upon them." That was the representation universally given of the transaction of baptism. And now do you think it possible that Dr. Robinson, immersionist though he was, would try to get the "*dip*" out of this? John the Baptist "*pouring water upon the*

Savior," and the minister "*pouring* water upon" another party being baptized. Do you think that immersion could so have *bewildered* the brains of such a man as Dr. Robinson that he would go about with a *lighted candle*, searching for the "*dip*" in this "*pouring*"? Would you think that Jordan's waves would so bewilder the brains of a man that had exhausted the history of baptism, that he would try to convert "*pouring*" into "*dipping*"? Well, on page 142 he says:

> Everything had a beginning, and there must have been a first artist, who introduced emblems of baptism. He thought, no doubt, he should give a just notion of immersion.

How?

> By placing the lower part of a person in water, either in a river or a bath, and by showing another person pouring water over the upper part out of the water.

Is that not a *fine representation of* "*immersion*"? That was the *only representation* of "*immersion*" that we find in those days. Is it possible that Jordan's waves can "overwhelm" or "immerse" a man's brain and make him talk in that way? He says it is "*pouring*"; and yet he *tries* to make "*immersion*" out of it. If men can do that, what is it they cannot imagine? It is just like the blinded prejudice of Dr. Carson. He said some traveler had reported that there was no *stream* there (Acts viii. 38), but he did not care for that; if they would *show* him the *word*, he would *make it find* WATER. You may find "*pouring*" in the *history* and in the *picture*, but they will cipher around till they get "immersion" out of it. The word *baptize* must "*find the water*," and if it is "*poured*," they will get the "*dip*" out of it anyhow. There is a matter here of which modesty forbids me to speak. There is a matter that the tender and blushing faces present forbid me to speak of. I can only give you the references to the pages. From page 113 running to 114 of Dr. Robinson's great work you will

find a detailed account of the matter I allude to. I will presently read an extract from Dr. Wall to show you where the "dipping" first started, and in Robinson's work you will find an account of it as practiced for many hundreds of years, immodest and offensive as it was to all the finer feelings of humanity. And these offensive practices were twin sisters to the "dip," and the Baptist and Reform brethren have no right to the "dip" without these things. Nothing ever put down these outrages but the outraged female voice that was raised to the blue arch of heaven in cries for relief. Woman put down two of the "dips," and she can put down the balance of it if she will raise her voice against it. On pp. 299, 300 of Benedict's history you will find an account of the same things. They were universally practiced with the "dip" as late as the day of Richard Baxter, author of *The Saints' Rest;* and they were standing insults to the inherent modesty of the female sex. They were born with the "dip," lived with the "dip," and were practiced with the "dip" for eight or nine hundred years after it started. I will read from Dr. Wall, the great historian, who is endorsed by Rev. J. R. Graves, D. D. Where did the *dip* start, Dr. Wall? In Africa. By whom? Tertullian. Did he belong to the regular church? No, sir; he left the regular church and went off with the Montanus party, a sect under one Montanus, who claimed to be the Paraclete. He followed the Montanus party, and after a while wrote his work, *De Baptismo*, in which we have record of the *first plunging* or *dipping* that the world knows anything about. Now Wall quotes from him the matter I read from Vol. II., Oxford edition, 1844, page 420:

Let us try, then, whether no tradition ought to be allowed that is not written: and I shall freely grant that this need not to be allowed, if the contrary be not evinced by the examples of several other customs, which, without the authority of any Scripture, are proved

only on the account that they were first delivered, and have ever since been used. Now to begin with baptism.

Now, is Christian baptism not written? Is it *without* Scripture authority? It is not; but Tertullian proposes to examine a baptism in that way. He says it is *not* written, and that there is no Scripture authority for it. He cannot mean Christian baptism, for that is commanded in the Bible. But there is a baptism that he says is *without Scripture authority*. He says:

Now to begin with baptism. When we come to the water, we do there (and we do the same also, a little before, in the congregation) under the hand of the pastor make a profession that we do renounce the devil and his pomp, and his angels. Then we are three times plunged into the water, and we answer some few words more than those which our Savior in the gospel has enjoined. When we are taken up out of the water we taste a mixture of milk and honey.

Now I wish to ask those who believe in the "dip," why do you not take the milk and honey along? And why do you not dip your converts three times? That was the beginning of the "dip." It started with Tertullian as a Christian rite in Africa. And he tells you they dipped three times; and when they came up out of the water they tasted a little milk and honey.

The following extracts will explain more fully the circumstances connected with this ancient custom of dipping:

Let it be observed, next, that the primitive Christians baptized naked. Nothing is easier than to give proof of this by quotations from the authentic writings of the men who administered baptism, and who certainly knew in what way they (themselves) performed it. There is no ancient historical fact better authenticated than this. The evidence doth not go on the meaning of the single word naked, for then a reader might suspect allegory, but on many facts reported and many reasons assigned for the practice. One of these facts is this: Chrysostom criminates Theophilus because he had raised a disturbance without, which so frightened the women in the baptistery, who had just stripped themselves naked in order to be

baptized, that they fled naked out of the room, without having time to consult the modesty of their sex. Another is this: "Basil rose up with fear and trembling, undressed himself, putting off the old man, and went down praying into the water, and the priest going down along with him baptized him." The reasons assigned for the practice are that Christians ought to put off the old man before they put on a profession of Christianity: that as men came naked into the world, so they ought to come naked into the church, for the rich man could not enter the kingdom of heaven; that it was an imitation of Christ, who laid aside His glory and made Himself of no reputation for them; and that Adam had forfeited all, and Christians ought to profess to be restored to the enjoyment of all only by Jesus Christ. That most learned and accurate historian, James Basnage, than whom no man understood church history better, says: "When artists threw garments over pictures of the baptized, they consulted the taste of spectators more than the truth of the facts." *Robinson's Hist. of Baptism*, pp. 113, 114.

Mr. Benedict, on the subject of nude baptism, says:

Mr. Robinson, in his History on Baptism, observes that there is no ancient historical fact better authenticated than the practice of baptizing naked. He ascribes it to the *primitive Christians*, by which, however, he could not have meant those of the apostolic age, as there is nothing that looks like it in the New Testament accounts of administering this rite, and the authors which he quotes in proof of the *nudity* of the persons to be baptized were Ambrose, Basil, Cyril, and Chrysostom, all of whom flourished near the close of the fourth century. The well-known narrative of the disaster which happened to Chrysostom and his candidates for baptism on that night of the Easter festival, when he and his clergy baptized three thousand by immersion, and when the women, in their fright, fled out of the baptistery, all naked as they were, without having time to consult the modesty of their sex, was the 16th day of April, 404. * * * Vossius, in his book *De Baptismo*, maintains that this practice of denuding all candidates for baptism, men, women, and children, continued from the time of Austin to that of St. Bernard, a period of between seven and eight hundred years. The authorities quoted by him in justification of a superstition which all parties now look upon with ineffable disgust and contempt, are Cyril of Jerusalem, Amphilocius, Elias Critensis, Bernard, Alcuinus, Anselm, etc. "So just was it," says D'Anvers, "with God, to leave men that went a whoring after their own inventions (forsaking the word of God to embrace the

traditions of men), to such unseemly and unnatural practices." *Benedict's History of the Baptists*, pp. 299, 300.

Those rude practices were as legitimate as the "dip." They started with the "dip," and were an insult to Christ, to angels, and to men. And now on page 421, Vol. II., Dr. Wall quotes Tertullian further, who says:

"If you search in the Scriptures for any command for these and such like usages, you shall find none. Tradition will be urged to you as the ground of them; custom as the confirmer of them; and our religion teaches to observe them.

What religion? The *religion* of the Montanus party; the party that said Montanus was the Paraclete, the Holy Ghost; the party that had *turned aside* from the *true church*, and, Tertullian says, claimed no *Scriptural* authority for their acts. That is the "dip"; and there is where it started. No man has a right to the "*dip*" without the "*milk* and *honey*," and without the *insulting* customs that clung to it.

This closes the discussion, and I bid the reader a friendly adieu, till we meet again.

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